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on 02 January, 2016

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Part I Vol 2

I.I.M. 57

829.6
Hel / Hom
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and [illegible] known which the other lost.
Likewise [illegible]e impious, who betrayed the Saviour,
hung himse[illegible]ltway in a snare;
and Matthias [illegible]mble was exalted afterward,
and chosen as [illegible]stle after Christ's resurrection,
and hath the wo[illegible]ip which that atrocious man lost
through his own treachery, when he sold his Creator.
We know not if the warder were ever baptized,
but we know, however, what wise doctors have said,
that every one of those who are killed for the faith of Christ
is truly baptized when he dieth for God,
and is washed in his own blood from the stains of his sins,
and liveth with the Lord for Whom he gave up his life;
God hath no need that we should do good works,
neither commandeth He anything for His own need,
but it profiteth ourselves, whatsoever He biddeth us,
and we are happy if we obey our Creator,
and if we love Him alone above all things.
He who forsaketh Him, verily he shall perish;
nevertheless it liketh our dear Lord
that we should perform His will by our works,
and thereby merit eternal life with Him.
The Apostle Paul set down in his Epistle [1 Cor. iii. 9]
that we are verily our Creator's helpers,
so that our Lord doth, through His chosen (ones),
many things in the world, and notwithstanding ever helpeth them;
wherefore men may not think in their minds
[that there is] any goodness except it come from God,
nor [may they] do anything good without God's help.
He is so mighty a worker that He can turn
evil to good through His goodness.
Great evilness was there in Jewish men
when they laid snares, with dark thought,
how they might ki[illegible] Christ; and that turned to our healing

and to ecere alysednysse and heom[1] to forwyrde .
Hi synd þurh-scyldige for heora syrwunge .
and heom[1] bið gedemed be ðam þe hi dydon .
þeah þe ure drihten þa dæda him geþafode .
Yfele wæron þa ehteras and þa arleasan cwelleras
þe ða martyras ofslogon . ac swa þeah hit becom
ðam halgum to wuldre and to ecum wyrðmynte .
and þa ehteras habbað ece genyðerunge .
Næron swa manega martyras nære seo mycele ehtnyss
ðe se deofol astyrode ongean drihtnes halgan
þurh his arleasan [2]þenas . þe ðone hæðen-scipe lufedon .
God geþafað swaþeah for his godnysse
þæt his sunne scynð ofer ða synfullan hæþenan.
and asend his ren-scuras ofer ða rihtwisan menn
and ofer ða manfullan . for his mycclan cyste .
and afet us ealle ge yfele ge gode .
God gesceop ða hæþenan þeah þe hí hine ne cunnon .
ac hi ne beoð swa-þeah butan witum eft .
forþan þe hí eaðelice mihton þone ælmihtigan under-gitan
ðurh ða gesceafta . þe hi ge-seoð on worulde .
Heofen and eorðe . and oþre gesceafta .
sunne . and mona . mærsiað heora scyppend .
and men magon tocnawan[3] . þæt se is mære god
ana ælmihtig þe hi ealle gesceop .
Nu beoð þa hæðenan buton beladunge
rihtlice fordemede mid deofle on helle .
forðan þe hi ne oncneowan crist mid geleafan .
þe him lif sealde and and-lyfene fore-sceawode .
An gecyndelic . æ . is eallum mancynne gesett .
þæt nan man ne gedó dare oðrum menn .
swa swa se hælend cwæð on his halgan godspelle .
þæt þæt ðu þe sylfum nelt on þinum life becuman .
ne do ðu þæt oðrum menn . þis cwæð drihten sylf .
Ac þa hæðenan hynað and hergiað þa cristenan

[1] MS. him, *alt. to* heom. [2] Leaf 61, back. [3] MS. tocnawen, *alt. to* tocnawan.

and to everlasting deliverance, and to their destruction; 320
they are very guilty for their wiles,
and to them is adjudged according to that which they did,
though our Lord permitted them [to do] the deeds.
Evil were the persecutors and the impious murderers 324
who slew the martyrs, but nevertheless it became
glory and everlasting worship to the saints,
and the persecutors have perpetual abasement.
There would not have been so many martyrs had there not
been this great persecution 328
which the devil stirred up, against the Lord's saints,
through his wicked servants who loved heathenism.
God permitteth nevertheless, for His goodness,
that His sun shineth over the sinful heathen, 332
and He sends His showers of rain both to righteous men
and to the evil, for His great bounty,
and feedeth us all, both evil and good.
God created the heathen, though they know Him not, 336
but nevertheless they will not be without punishment hereafter,
because they might easily understand the Almighty
by means of the creatures which they see in the world.
Heaven and earth, and other creatures, 340
sun and moon, magnify their Creator,
and men may discern that He is the great God
alone Almighty, Who created them all.
Now are the heathen, without excuse, 344
rightly condemned with the devil in hell,
because they did not acknowledge Christ by faith,
Who gave them life, and provided them with sustenance.
One natural law is appointed to all mankind, 348
that no man may do harm to another man,
even as the Saviour said in His holy gospel;
'That which thou desirest not to befall thyself in thy life,
that do not to another man.' This said the Lord Himself. 352
But the heathen vex and plunder the Christians,

and mid wælhreowum dædum urne drihten gremiað.
ac hí habbað þæs edlean on þam ecum witum.
God forgifð us mannum menigfealde wæstmas.
þæra we sculon brucan swa us gebeorhlic sy.
þæt se lichama hæbbe hlywðe and fodan.
þæt we ne beon beswicene þurh ða swæsan lustas.
þe of/ ofer-flowednysse eallum þam becumað.
þe buton wær-scipe heora woruld adreogað.
Uton we awendan ure willan to gode.
and on eallum þingum urne scyppend wurðian.
seþe æfre rixað on ecnysse. AMEN.

XII.

IN CAPUT IEIUNII[1].

[The various readings are from W. = MS. Ii. 4. 6 (p. 77) in the Cambridge University Library; D. = MS. 303 in Corpus Christi College (p. 327); and E. = MS. 302 in the same (p. 104).]

Þis spel gebyrað seofon niht ær lenctene.

ON ÐYSSE WUCAN ON WODNES-DÆG SWA SWA GE SYLFE WITON. is caput ieiunii. þæt is on englisc. heafod lenctenes fæstenes. We etað on þam sunnan-dagum on undern and on æfen. [2]forðan þe se sunnan-dæg is swa halig
þæt se man bið wyrðe ðe on þam dæge fæstan wile.
þæt he beo amansumod gif he hit for his anwylnysse deð.
Ne eac man ne mót. cneowian on sunnan-dagum.
We sculon swa þeah ægðer ge on sunnon-dagum
ge on oðrum dagum druncennysse and oferfylle forbugan.
þe ðam þe us bec tæcað. and huru swyðost on lencten.
Nu ne beoð na feowertig daga

Title. W. FERIA IIII. IN CAPITE IEIUNII. D. *only* DOMINICA IN QUINQUAGESIMA. E. LAR-SPEL. IN CAPITE IEIUNII

1. W.D.E. þissere. D. wodnos.
D. selfe.
2. W.E. lengtenes; D. lencgtenes.
3. D. þan.

[1] This homily is partly in prose; and even in the alliterative part, the rhythm is hardly distinguishable.

[2] Leaf 62.

and with cruel deeds anger our Lord;
but they shall have their reward for this in the eternal punishments.
God giveth to us men manifold fruits,
which we are to enjoy as far as may be safe for us,
that the body may have shelter and food,
that we may not be ensnared by the pleasant lusts
which come from superfluity to all those
who spend their worldly life unwarily.
Let us turn our will to God,
and in all things honour our Creator
Who ever ruleth in Eternity. Amen.

XII.

IN CAPUT IEIUNII (ASH-WEDNESDAY).

¶ This discourse belongeth to the seventh night before Lent.
In this week on Wednesday, even as ye yourselves know,
is '*caput jejunii*,' that is in English, Head of the Lenten Fast.
We eat on the Sundays at the third hour and in the evening,
because the Sunday is so holy
that the man is liable, if he will fast on that day,
to be excommunicated, if he does so through self-will;
neither may any one kneel on Sundays.
Nevertheless, we must both on Sundays
and on other days shun drunkenness and surfeiting,
according to what books teach us, and most especially in Lent.
Now there will not be forty days

4. W.E. for þam.
5. W.D. mann. D. þan.
6. W. amánsumod.
7. E. mot.
8. W.D.E. sceolon. W.D.E. sunnan.
9. D. druncennesse; E. drucennysse. W. forbúgan; D. forbugen.
10. D. be þan ðe. W.D. béc. W. D.E. tæceað. W.D.E. lengten.
11. D. feowerti.

on urum lenctenlicum fæstene gefyllede .
buton we fæsten þær-foran to þas feower dagas .
wodnes dæg . and þunres dæg . and frige dæg . and sæternes dæg .
swa swa hit gefyrn geset wæs þeah ðe we hit eow nu secgan .
On þone wodnes dæg wide geond eorðan .
sacerdas bletsiað swa swa hit geset ís .
clæne axan on cyrcan . and þa siððan lecgað
uppa (*sic*) manna heafda . þæt hi habban on gemynde
þæt hi of eorðan comon . and eft to duste gewendað .
swa swa se ælmihtiga god to adame cwæð .
siððan he agylt hæfde ongean godes bebod .
On geswincum þu leofast and on swate þu etst
þinne hláf on eorðan . oðþæt þu eft gewende
to þære ylcan eorðan þe þu of come .
forðan þe þu eart dust . and to duste gewendst .
Nis þis na gesæd be manna sawlum .
ac be manna lichaman þe for-molsniað to duste .
and eft sceolan on domes dæg ðurh ures drihtnes mihte
ealle of eorðan arísan þe æfre cuce wæron .
swa swa ealle treowa cuciað æfre on lenctenes timan .
þe ær þurh wyntres cyle wurdon adydde .
We ræda ð on bocum ægðer ge on ðære ealdan æ . ge on þære níwan .
þæt þa menn þe heora synna be-hreowsodon .
þæt hí mid axum hi sylfe bestreowodon .
and mid hæran hi gescryddon to lice .
nu do wé þis lytle on ures lenctenes anginne .
þæt we streowiað axan uppan ure heafda

12. W.D.E. lengtenlicum. D. fæstena.
13. E. butan. W.D.E. fæston. E. þar to foran þas. W. beforan.
14. W. frigedæg.
15. W. gefýrn gesett. E. sett. D. nu eow secgeon. W.E. secgon.
16. D. ðæne. W. wíde.
17. E. sacerdos. W. swá swá. W.E. gesett. W. his; D.E. is.
18. W. cláne. W.E. cyrcean; D. circean. W.D. lecgeað; E. lecgan.
19. W.D.E. uppan. W.E. *ins.* to þi *bef.* þæt. D. habbon. W. gemýnde.
20. D. eorðon. W. cómon. W. gewéndað; D. gewændað.
21. W. adáme.
22. E. hæfede.
23. W.D.E. geswinceum; W. swáte. W. est.

fulfilled in our Lenten fast,
unless we fast before that for these four days,
Wednesday, Thursday, Friday and Saturday,
even as it was appointed of old, though we tell it you but now.
On the Wednesday, throughout the whole world,
the priests bless, even as it is appointed,
clean ashes in church, and afterward lay them
upon men's heads, that they may have in mind
that they came from earth, and shall again return to dust,
even as the Almighty God spake to Adam,
after he had sinned against God's command;
'In toil thou shalt live, and in sweat thou shalt eat
thy loaf on earth, until thou return again
to the same earth from which thou camest,
because thou art dust, and shalt to dust return.'
This is not said of men's souls,
but of men's bodies that moulder to dust,
and afterwards shall at doomsday, through our Lord's might,
all arise from the earth, that were ever alive,
like as all trees are always quickened in the Lenten time,
which before had been deadened by the winter's chill.
We read in the books, both in the old Law and in the new,
that the men who repented of their sins
bestrewed themselves with ashes,
and clothed their bodies with sackcloth.
Now let us do this little in the beginning of our Lent,
that we strew ashes upon our heads,

24. E. hlaf. W. gewénde; D. gewænde.
25. W. cóme.
26. W.E. for þam. W. gewenst; E. gewentst.
27. W. geséd.
28. W. dúste.
29. W.D.E. sceolon.
30. D. arisan.
31. W.E. lengtenes; D. længtenes. W.D. tíman.
32. W.D. ár. D. cele.
33. D. rædeð. W. bócum. W.D.E. niwan.
34. E. men. W. hyra. D. behreosodon, *cor. to* behreowsodon.
35. W.D.E. hi (*for* hí).
36. W. héran; D. hære. W.D. líce.
37. W. dó. D.E. we. W. lengctenes; D. lengtenes.
38. W. strewiað.

to geswutelunge þæt we sculon ure synna
behreowsian . on ure lencten-licum fæstene .
Sum unge-rad mann wæs mid ælfstane bisceope .
on wiltun-scire on hirede . se man [1]nolde gan
to ðam axum on þone wodnes dæg . swa swa oðre men dydon
þe þa mæssan ge-sohton . þa bædon his geferan
þæt he eode to þam mæsse-preoste .
and under-fængc þa gerynu þe hi under-fengon .
He cwæð ic nelle . Hi bædon þa-git .
he cwæð þæt he nolde . and wealode mid wordum .
and sæde þæt he wolde his wifes brucan
on þam unalyfedum timan . Hi leton þa swa .
and hit gelamp þæt se gedwola rád on ðære wucan ymbe sum ærende .
þa gestodon hine hundas hetelice swyðe .
and he hine werode oþþæt his sceaft
ætstod ætforan him . and þæt hors hine bær forð .
swa þæt þæt spere him eode þurh ut . and he feoll cwelende .
He wearð ða bebyrged . and him læg on-uppan
fela byrðena eorðan binnon seofon nihton .
þæs ðe hé forsóc þa feawa axan .
On þære ylcan wucan com sum truð to þæs bisceopes hirede .
se ne gymde nanes lenctenes fæstenes . ac eode him to kicenan .
þa hwíle ðe se bisceop mæssode and began to etenne .
he feoll þa æt ðære forman snæde
under-becc geswogen . and spaw blod .
ac him gebyrede swa ðeah þæt feorh earfoðlice .
Us sæde eac oft apelwold se halga bisceop

39. W.D.E. sceolon.
40. W.D.E. urum lengtenlicum.
41. E. sume. W.D. ungerád. D. ælfstana.
42. W.D.E. mann. W. gán.
43. E. þan axan. W.D. wodnesdæg. W.D.E. menn.
44. D. gesóhtan. W. bǽdon. W. geféran; D. geferon.
45. D. mæsse-preste.
46. W.D. underfenge; E. underfunge. E. undefungon; *cor. to* underfungon.
47. W. þa gýt; D. ða get.
48. W. wéalode; D. wealede. D. weordum, *cor. to* wordum.
49. W. sǽde. W. wífes.
50. W. únalefedum. W. tíman. W. léton. D. þá swá; E. swa þa.
51. W. gelámp. D.E. rad. E.

[1] Leaf 62, back.

to signify that we ought to repent
of our sins during our Lenten fast.
There was a certain foolish man with bishop Ælfstan
in Wiltshire, in his household: this man would not go
to the ashes on the Wednesday, as other men did,
who attended at mass; then his companions begged
that he would go to the mass-priest,
and receive the sacred mysteries which they had received.
He said, 'I will not.' They still prayed him.
He said that he would not, and spake strangely in his talk,
and said that he would use his wife
at the forbidden time. Then they left him so.
It befell that the heretic was riding in that week about some errand,
when hounds attacked him very fiercely,
and he defended himself until his spear-shaft
stood up before him, and the horse carried him forward
so that the spear went right through him, and he fell dying.
He was then buried, and there lay upon him
many loads of earth within seven nights,
because he had refused those few ashes.
In that same week came a certain buffoon to the bishop's household,
who heeded no Lenten fast, but went to the kitchen,
while the bishop was saying mass, and began to eat;
then fell he, at the first morsel,
backward in a swoon, and spat blood,
but his life, nevertheless, was with difficulty preserved.
Likewise Athelwold, the holy bishop,

uccan. E. sume.
52. W. gestódon. W. húndas.
53. D. se (*for* his). W.D.E. sceft.
54. W.D. ætstód. D. ætforen. E. foð (*sic*).
55. W. út.
56. D. bebyried. D. on uppon.
57. E. feala. W.D.E. nihtum.
58. E. þæs he forsoc. W.D. he.
59. W. cóm. E. trúð.
60. D. gýmde. W.D. lengtenes; E. lengtennes. D. éode.
61. W.D.E. hwile. W.D.E. begann. D. him to. W. etene.
62. W. snǽde; E. snede.
63. W. underbǽc; D.E. underbæc. W. spáw. W.D. blód.
64. W.D.E. gebyrode. D. earðfoðlice þæt feorh.
65. D. sǽde. W. eác; D. éac.

þe nu wyrcð wundra ðurh god .
þæt he cuðe anne mann mid ælfege bisceope .
se wolde drincan on lenctene þonne hine lyste .
Þa sume dæg bæd he þone bisceop ælfeh .
blætsian his ful . he nolde . and se dysiga dranc
butan bletsunge and eode him út .
Man slætte þa ænne fearr feringa þær-ute .
and se fear arn him togeanes . and hine ðyde *þæt* he his feorh forlét .
and gebohte swa ðone untiman drenc .
Ælc þæra manna þe yt oððe drincð
on untiman on þam halgan lenctene . oððe on rihtfæsten-dagum .
wite hé to soðan *þæt* his sawl sceal sarlice hit gebicgan .
þeah þe se lichama her lybbe gesund .
we sceolan gewilnian symle þæs ecean lifes .
forþan þe on þam life syndon gode dagas .
na swa þeah manega dagas ac [1]an . se ne geendað næfre .
Þeah þe hwa wille hér on life habban góde dagas .
he ne mæg hi hér findan þeah þe hé sy welig
forðan þe he bið oþþe untrum . oððe hohfull .
oþþe his frynd him æt-feallað . oðð his feoh him æt-byrst.
oððe sum oðer ungelimp on þysum life him becymð .
and þær-to-ecean he him ondræt his deaðes symble .
Ne bið nan þyssera yfela on þam ecan life .
ac bið se án góda dæg mid gode sylfum .
butan sorge and sare . and ealra geswencednyssa .
and un-ge-endod blis betwux eallum halgum .

66. W. nú.
67. W.D. ænne. D. mannn. W.D. ælfhege; E. ælfhehe.
68. W. lengtene; D. lænegtene; E. lengtenne. D. him.
69. W.E. ælfheh.
70. W.D.E. bletsian. W.D.E. full. E. and he. W.E. dysega; D. dysige. W.D. dránc.
71. D. him eode. E. eod him ut.
72. W. slætte. E. anne. D.E. færinga; W. færinga. W. þærúte; E. þar-ute.
73. W.D.E. fearr. W. árn. W. þyde; D.E. þydde. D.E. forlet.
74. D. swá. W. untíman. W. dræne; D. dræne.
75. D. hit, *cor. to* et.
76. W. untíman. D. ðan. D. lencgtene. W. rihtfæsten dagum.
77. E. wíte. W.D.E. he. E. is (*for* his). W.D.E. sawul. W. sárlice. W.E. gebicgean; D. gebycgean.
78. E. þæah. W. hér. W. gesúnd.

[1] Leaf 63.

who now worketh miracles through God, often told us,
that he knew a man with bishop Ælfheah,
who would drink in Lent whenever it pleased him.
Then one day he prayed the bishop Ælfheah
to bless his cup; he would not, and the fool drank
without blessing, and went out.
They were baiting a boar by chance outside,
and the boar ran against him and thrust him so that he gave up his life;
and so paid for the untimely draught.
Every man who eateth or drinketh
untimely in the holy Lent, or on appointed fast-days,
let him know in sooth that his soul shall sorely abye it,
though the body may here live sound.
We should ever desire the eternal life,
because in that life there are good days;
not however many days, but one which endeth never.
Nevertheless whoso will here in life have good days,
he can not find them here, though he be wealthy,
for that he will be either sick or full of care,
or his friends will fall away from him, or his wealth will escape from him,
or some other mischance in this life will come to him,
and in addition thereto he will ever dread his death.
There will be none of these evils in the eternal life,
but there shall be the one good day with God Himself,
without care and sorrow and all tribulations,
and unended bliss amongst all saints.

79. W.D.E. sceolon. D. ecan. W. lifes.
80. W.E. forþam. W.D. góde.
81. W. án. W. endað.
82. W. hwá. D.E. her. D.E. life. W.D.E. gode. W. dágas.
83. D.E. her. W. findan. D. þeah he. W. he sí; E. he si. W.D.E. weli.
84. W. forþam ðe. D. beoð untruma.
85. D. freond. D.E. oððe. D. ætberst.
86. W. ungelimp.
87. E. þarto. W.D.E. eacan. W. ondrét. W.D.E. deað symle.
88. W. nán. W.E. þysra. D. þan. W.D.E. ecean. W. life.
89. D. beoð. E. an. D. goda. D. dæg. D. selfum.
90. W.D. buton. E. sorhge. W. sáre. W.D.E. eallum; W.E. geswencednyssum. D. geswæncednessum.
91. W.D.E. bliss.

Wel mæg ge-hwá witan þæt gif ahwær is myrcð and wuldor .
þæt þær is unasecgendlic wuldor þær se wunað þe ealle ðincg gesceop .
and god sylf hæfð gehaten eallum þam ðe hine lufiað .
þæt hi moten wunian on ðam ylcan wuldre
mid him sylfum a butan ende .
Witþ nu þæt god ne lihð næfre .
and warna þæt þu him ne leoge . gif þu him lihst
ne bepæcst þu na hine . ac þe sylfne swyþe wraðe .
Ænig welig man is on ðyssere worulde
þe wolde mycelne scet . and ungerím feos syllan
wið þam gif he hit gebicgan mihte . þæt he hér for worulde lybban moste
butan eallum geswyncum æfre unge-endod .
and him ealle þincg gelumpon swa swa him sylfum gelicode .
and he wære orsorh æfre ælces yfeles .
Ðeah þe hit swa beon mihte þæt he þas blisse begitan mihte
þe ic nu fore-sæde . nære hit swa ðeah þe geliccre þære ecean myrhðe .
þonne bið þam menn þe sit on cwearterne .
wið þam menn þe færð frig geond land .
Nu se rica mann ne mæg her habban þe má
þe ure ænig þa orsorgan and þa unateorigendlican blysse .
hwi nele he þonne oððe we gebycgan
on þysum earmum life þa ecean myrhðe
mid godum geearnungum and ælmys-dædum .
Git we magan secgan sume bysne be þysum .
Gif man læt nu ænne þeof to slege .

92. D. máeg. E. gehwa. W.D.E. myrhð.
93. W. únasecgendlic. E. þar. W.D.E. þing. W. gescéop; D. geworhte.
94. W. An god. D. self. D. æfð, *cor. to* hæfð. W. geháten.
95. W. móton; D.E. moton. D. ðan ilcan wuldran.
96. D. selfu*m*. W.D. á. W.D. buton.
97. W. nú.
98. D. geof (*for* gif).
99. W. bepæcst. W. ná. D. selfne. W. wráðe.
100. W. Menig; D. Meni. D. weli. W.D.E. mann. W.E. þysre.
101. W. scét. W.E. *om.* and ungerím feos. D. ungerim féos sellan.
102. D. wið ðan. W.E. gebicgean; D. gebycgean. D. *om.* hér. E. her.

Truly may everyone know that if there is mirth and glory
anywhere,
that there is unspeakable glory where He dwelleth, who created
all things;
and God Himself hath promised to all them that love Him
that they shall dwell in the eternal glory
with Himself, for ever, without end.
Know now, that God never lieth,
and beware that thou never lie to Him; if thou lie to Him,
thou canst not deceive Him, but [deceivest] thyself most direly
There is many a wealthy man in this world
who would give much treasure and unnumbered riches
provided that—if he might purchase it—he might here live for
[this] world,
without all toil, ever endlessly,
and that everything might befall him as it should please himself,
and that he might always be careless of any evil.
Even if it might be so, that he might obtain these joys
of which I spake before just now, it would yet not be more
like the eternal mirth,
than it fares with the man who sitteth in prison
as compared with the man who goeth free through the land.
Now the rich man cannot here have, any more
than any of us, that sorrowless and that untiring bliss;
why then will not he, or we ourselves, purchase,
in this miserable life, the eternal joy
with good merits, and with almsdeeds?
Yet we can tell you a parable concerning this.
If a thief were now being led to be put to death

E. on worulde.
103. W.E. geswinceum; D. geswinceom. D. úngeendod.
104. W. þing; D.E. þinc. D. gelimpon; E. gelumpe. W. gelícode.
106. D. béon. D. begetan.
107. W. nú fore-sæde. W.D.E. gelicre.
108. W.D.E. sitt.
109. W. frí; D. fri. W.D. lánd.
E. *om.* þam menn *to end of line.*
110. W.D. rícа. W. hér. D.E. ma.
111. D. æni. W. Eún-ateoriendlican; D. unateoriendlican.
112. W. hwí. W.D.E. gebicgean.
113. W.D.E. earman. W. lífe.
114. W.E. gódum. D. ælmesdædum.
115. W. Gíf. W.E. magon. W.D.E. secgean. E. bysene.
116. W.E. lǽt. W. nú. W. þéof.

hu wenst ðu . nolde he syllan ealle his æhta
þeah þe [1]he welig wære . wið þan þe he libban moste
gif man him þæs geðafian wolde . He ne mihte swa-þeah
æfre libban . þeah ðe he hine þa ut alysde .
ac he hæfde fyrst ane feawa geara .
Bið nu micel ræd . þam þe his sylfes recð .
þæt he him gebycge *þæt* ece líf þe we embe spræcað .
Nu þencst ðu and cwiðst . hu mæg ic *þæt* ece líf gebycgan ?
Ic ðe secge . sele þe sylfne gode .
swa *þæt* þu lufige þa ðingc þe god lufað .
and þa ðincg onscunie þe god onscunað .
God ascunað leasunga . and lufað soðfæstnysse .
Ne beo þu na leas-breda oþþe swicol .
ac beo soðfæst and symle getrywe .
forðan þe se trywleasa ne bið nanum hlaforde to hæbbenne .
ne eac [2]ðæs untreowan god[2] ne recð .
Hit bið swiðe langsum *þæt* we ealle godes beboda
her nu eow gereccan . ac doð an ðincg .
cepe gehwá *þæt* he his lif on unnyt ne aspende .
ac leornige godes beboda æt wisum lareowum
and þa healde swa he selost mæge .
Gif he hwæt to-brece ongean godes willan bete *þæt* georne .
þonne bið he godes mann and god him sylð tomedes
þæt ece lif . þe we ær embe spræcon.

Nu bið ælc mann gefullod on naman þære halgan þrynnysse . and he ne mot na beon eft gefullod . *þæt* ne sy forsewen þære halgan ðrynnysse to-clypung . ac seo soðe behreowsung and dædbot

117. W. wénst. D. sellan. W. æhta.
118. W.E. þeah he. W. wéli; D.E. weli. W.E. wið *þam* ðe.
120. W.D.E. þeah he. W. þá út. W. alýsde; D. alesde.
121. D. feawe geare.
122. D. ræð (*sic*); E. ræd. E. *þam* men þe. D. selfes.
123. W. éce. D.E. lif. W.D.E. sprecað.
124. W. cwycst; D. cwest; E. cwyst. W. éce. D.E. lif. W.D.E. gebicgean.
125. W.E. syle. D. selfne.
126. W.E. lufie. W.D.E. þing.
127. W.D.E. þing.
128. D. on-scunað. W.D.E. leasunge. D.E. soðfæstnesse.
129. W. léas-bréda. E. swica.
131. W.D. for *þam* ðe. W. tryw-leasa; D. treowleasa. D. beoð.
132. W. eác. W.D.E. se soðfæsta god his (*for* ðæs . . . god). W. récð.

[1] Leaf 63, back.

[2-2] Written over an erasure.

how thinkest thou? would he not give all his goods,
though he were wealthy, provided that he might live,
if they would permit him this? Nevertheless, he could not
live for ever, though they then released him,
but he would only have a few years' delay.
It is then a great consideration to him who careth for himself,
to purchase for himself that eternal life, of which we speak.
Now thinkest thou, and sayest, 'How may I purchase the eternal life?'
I say to thee, give thyself to God,
so that thou mayest love the things which God loveth,
and detest those things which God detesteth.
God abhorreth lies, and loveth truth.
Be thou no liar, neither treacherous,
but be true and ever faithful;
because the faithless are [good] for no lord to have,
nor likewise does God care for the unfaithful.
It would be very tedious for us here now to tell you
all God's commands, but do ye one thing:
let each one take heed that he spend not his life uselessly,
but let him learn God's commands from wise teachers,
and keep the same as he best may.
If he in any wise sin against God's will, let him make amends for it earnestly,
then shall he be God's man, and God shall give him for his reward
that eternal life, concerning which we before spake.

Now every man is baptized in the name of the Holy Trinity, and he may not be again baptized, that the invocation of the Holy Trinity be not contemned; but true contrition, and penance with

133. D. beoð. W. lansum.
134. W. hér nú. W.E. gerecceon; D. gereceon, *cor. to* gerecceon. W. án. W.D.E. þing.
135. W.E. képe; D. kepe. D.E. gehwa. W. líf. W.D. unnytt. W. aspénde.
136. W.D.E. leornie. W. láreowum.
137. W.E. mage.
138. W. ongéan. W. béte.
139. D. beoð. D. selþ. W. tó médes.
140. E. líf. W. ær ymbe spræcon.
141. D. beoð. D.E. man. D. gefyllod, *cor. to* gefullod.
142. W. mót. D. gefyllod, *cor. to* gefullod. W. sí; D. si.
143. D. þrynnesse. W. toclýpung. D. behreowsunge. W. dætbot; D. dædbote.

mid geswicennyssum yfeles us aþwyhð eft fram his synnum . þe we
æfter urum fulluhte gefremedon . Se mild-heorta god cwæð be eallum
synfullum mannum twa word swiðe fremfulle . Declina a malo et
fac bonum . þæt is buh fram yfele . and dó gód . Nis genoh þæt þú
fram yfele buge . butan þu symle be þinre mæðe gód gefremme .
Dædbot mid geswicennysse yfeles . and ælmys-dæda . and halige
gebedu . and geleafa . and hiht on godę . and seo soðe lufu godes
and manna . gehælað and gelacniað ure synna . gif we þa læce-domas
geornlice begað . God cwæð þæt he nolde þæs synfullan [1]deað . ac
he wile swyðor þæt he gecyrre fram his synnum and libbe . Eft
cwæð se ælmihtiga god . Gif se arleasa and se synfulla wyrcð dæd-
bote ealra his synna . and hylt mine beboda . and rihtwysnysse
begæð . he lifað and ne swylt na yfelum deaðe . and ic ne gemune
nanre his synna þe he gefremode . Nis nan leahter swa healic þæt
man ne mæg gebetan . gif he yfeles geswycð . and mid soðre
behreowsunge his gyltas . be lareowa[2] tæcinge behreowsað . Se
man þe wile his synna bewepan . and wið god gebetan þonne mot
he geornlice warnian . þæt he æft þam yfelum dædum ne ge-edlæce .
Se man þe æfter his dæd-bote his manfullan dæda ge-edniwað . se
gegremað god . swa þæt he bið þam hunde gelic þe spywð and eft ytt
þæt þæt he ær aspaw . Ne nan man ne sceal elcian þæt he his synna
gebete . forðan þe god behet ælcum behreowsigendum his synna
forgifnysse . ac he ne behet nanum elciendum ge-wis lif oþ mergen .
Ne sceamige nanum menn þæt he anum lareowe his gyltas cyðe[3] .
forðan þe se þe nele his synna on ðissere worulde andettan mid soðre
behreowsunge . him sceal sceamian ætforan gode ælmihtigum . and æt-

144. D. geswicennessum. W. ús. W.D.E. urum (*for* his). E. wæ.
145. E. æfte (*sic*).
146. W. twá wórd. D. fremfullice.
147. W. búh. E. do. D.E. god. W.D.E. nis na. W.D. genóh. W. ðu; D. þu.
148. W. búge. W.D.E. buton. E. god.
149. W. Dætbót; D.E. Dædbót. D. geswicennesse. D.E. ælmes-dæda. W. halie.
151. W. gehælað; D. gehæleð. W. gelácniað. D. læcedomes.
152. D. *ins.* mannes *after* synfullan.
153. W. cyrre; D. gecyrron.
154. D. árleasa. W. dædbóte; D. dædbota.
155. D. his *above the line*. W.D.E. healt. D. rihtwisnesse.
156. W.D.E. leofað. W. ná. D. dæða.
157. W. nánra; D.E. nanra. W. héalic.
158. W.D.E. mage. W.D. gebétan.
159. D. behreosunge. W. tæcinge; E. tæcincge.

[1] Leaf 64. [2] Over an erasure. [3] The *e* is over an erasure.

abstaining from evil, washeth us again from the sins which we have committed after our baptism. The merciful God speaketh, concerning all sinful men, two very profitable words, '*Declina a malo et fac bonum,*' that is, 'Turn from evil, and do good.' It is not enough that thou turn from evil, unless thou ever, according to thy measure, do good. Penance, with abstaining from evil, and almsdeeds, and holy prayers, and faith, and hope in God, and the true love of God and men, heal and cure our sins, if we diligently use those medicines. God said that He desired not the death of the sinful, but He willeth rather that he should turn from his sins and live.

Again saith the Almighty God, 'If the wicked man, and the sinful do penance for all his sins, and keep my commandments, and follow after righteousness, he shall live, and shall not die an evil death, and I will not remember any of his sins which he hath committed.' There is no sin so great that a man may not atone for it if he cease from evil, and with true contrition repent of his guilt, according to the teaching of the doctors. The man who desires to weep for his sins, and make satisfaction for them with good, then must he diligently beware that he repeat not afterward the evil deeds. The man who after his penance reneweth his evil deeds, he so angereth God, that he is like the dog who spueth, and again eateth that which he before spued up. Nor must any man delay to amend his sins, for God hath promised to every penitent the forgiveness of his sins, but He hath promised to no procrastinator certain life until to-morrow. Let no man be ashamed to make known his sins to a teacher; for he who will not confess his sins in this world with true contrition, he shall be shamed before God Almighty, and before the

160. W. mann. W. bewépan. W. mót.
161. D. georlice, *cor. to* geornlice. W.D.E. eft. W. dædum. D. edlæce.
162. W.D. mann. W. dætbote. W. mánfullan; D. manfullum. W. dæda.
163. D. gremað. W. gód. W. *om.* swa þæt; D. and (*for* swa þæt); E. *om.* swa. W. húnde gelíc. W. spíwð.
164. W. ær aspáw. D. apaw, *cor. to* aspaw. W.D. nán. W.D.E. mann.
165. W. gebéte; D. gebeta. W.D.E. forþam þe. W. behét. W.D.E. behreowsiendum.
166. W.D. forgifennysse; E. forgifenysse. W. hé. W. behét. W.E. *after* elciendum *ins.* men. W.E. gewiss. W.D.E. líf. W.E. merien; D. morigen.
167. W.D.E. sceamie. E. men. W. ánum. D. *wrongly ins.* menn, *after* anum.
168. W.D.E. for þam þe. E. se nele. D. þisre. E. andetan.
169. W. scemian, *cor. to* sceamian. D. atforen.

foran his engla werodum . and ætforan eallum mannum . and ætforan
eallum deoflum æt ðam micclan dome . þær we ealle gegaderode beoð .
Þær beoð cuðe ure ealra dæda eallum þam werodum . and seðe ne mæg
for sceame his gyltas anum menn ge-andettan . him sceal þonne scea-
mian . ætforan heofon-warum . and eorð-warum . and hel-warum . and
seo sceamu him bið endeleas . Witodlice ne begit nan mann hys synna
forgifnysse æt gode . buton he hi sumum godes menn geandette . and
be his dome gebete . Eft ne mot nan mann ne ne sceal secgan on hine
sylfne þæs ðe he wyrcende næs . swa swa we on bocum rædað be su-
mum treow-fæstum wife . þe wolde hire lif forlætan ærþanþe heo luge .
Hieronimus[1] se halga lareow awrat on sumere stowe be ðam wife þus .
He cwæð *þæt* sum wer wære þe his wif forsæde .
swa *þæt* heo sceolde hi sceandlice forliegan .
and hi wurdon þa gebrohte buta to ðam deman .
þæt unscyldige wif . and se foresæda cniht .
Hi wurdon þa beswungene . and swyðlice getintregode .
swa swa þa wæs gewunelic to witnigenne forligr .
Hi man clifrode þa mid isenum clawum .
þæt hi sceoldan secgan hweðer hit soð wære .
Ða wolde se cniht his wite ge-endian
mid sceortum deaðe . and forsæde hí buta .
Þa cwæð *þæt* anræde wíf . betwux þam anðræcum witum .
Eala ðu drihten crist . þe ealle digle þincg wast .
ðu þe eart modes smeagend and manna heortan .
þu wast *þæt* ic ne wið-sace *þæt* ic sylf ne forfare .
ac ic nelle secgan unsoð on me sylfe

170. D. ætforen (*twice*).
171. W.E. micelan ; D. mycclum. E. þar.
172. E. þar. W. dæda.
173. E. sceama. E. men. E. geandetan.
174. D. ætforen. W.D. heofen-. W.E. hellwarum.
175. D. endeléas. W.E. begytt. E. man.
176. W. forgifennysse ; D. forgifennesse ; E. forgyfennyse. E. men. D. geandgette.
177. W. dóme. D. *om.* and be his dome gebete. W. gebéte. W. mót. E. man. W.D.E. secgean.
178. W. bócum. E. sumumum.
179. W.D.E. trywfæstum. W. wife. W.D. líf. D. alætan. W.D.E. ærþamþe.
180. W. awrát. W. sumre. W. wife.
181. D. were(*for* wer). W.D. wif

[1] Leaf 64, back.

company of His Angels, and before all men, and before all devils at the great doom, where we shall all be gathered. There shall all our deeds be known to all that company; and he who cannot for shame confess his sins to one man, shall then be shamed before the hosts of heaven, and the hosts of earth, and the hosts of hell, and his shame will be endless. Verily, no man gets forgiveness of his sins from God, unless he confess them to some man of God, and by his judgment make satisfaction. Neither again may any man say, nor ought he to say, respecting himself, such [things] as he hath not done; even as we read in books about a certain faithful woman, who willed to lose her life rather than to lie. Saint Jerome, the holy doctor, wrote in a certain place about the woman, thus—

He said that there was a certain man who accused his wife
of having shamefully committed adultery;
thereupon they were both brought to the judge,
the guiltless wife, and the aforesaid youth;
they were then beaten and severely tortured,
as it was then customary to punish adultery.
They then scraped them with iron claws,
in order that they might say whether it were true;
then the youth desired to end his torment
by a short death, and wrongly accused them both.
Then said that constant woman, amidst the horrible tortures,
'Oh Thou Lord Christ! who knowest all secret things,
Thou who art the searcher of the soul, and of men's hearts,
Thou knowest that I will not refuse for myself to die,
but I will not speak untruth of myself,

forsæde.
182. W.D.E. forlicgean.
183. W. hí. W. butu; D. buto, *cor. to* butu; E. buto. W. déman.
184. W. únscyldie; E. unscyldie. W.D. wíf.
185. E. beswungenne. D. swiðe.
186. D. gewunelic wæs. W.E. witnienne; D. wítnigenne. W. forlígr; D. forlír; E. forliger.
187. D. mann. W. clífrode. D. hisenum, *cor. to* isenum.
188. W.D.E. sceoldon. W.E. secgean. W.D.E. hwæðer.
189. W.D. wíte. W. geéndian.
190. W. forsæde. W.D.E. hi. W.D. búta.
191. D.E. wif. E. anwræcum (*sic*). W. wítum.
192. W.D.E. þing. W. wást.
193. W. sméagend. W.E. heortena.
194. W. wást.
195. W.D. secgean. W. únsoð. E. sylfne.

þæt ic wið þe ne syngie . gif ic me sylfe forleoge .
Heo cwæð þa to ðam cnihte . eala þu forcuðost manna .
hwi woldest þu forsecgan unc unscildige swa ?
Ic wylle eac sweltan na scyldig swaþeah .
and ic ferige mid me forð unsceðþignysse .
forðan þe nates-hwon ne swylt se þe bið ofslagan to life .
Þa wundrode se dema þæs wifes anrædnysse .
þæt heo nolde andettan on swa earfoþum witum .
þæt se cniht sæde sona for yrhðe .
and demde þæt hi man sceolde ofslean buta .
Þa arn þæt folc to ardlice for wafunge .
and se cwellere sloh sona þone cniht
þe hine sylfne for-leah . þæt he læg heofod-leas
mid anum swencge . and hine siððan bewende
to þam anrædan wife . wolde hi ofslean .
Heo let to slege and he slóh þa tó
mid eallum mægene . ac þæt swurd ne mihte
buton þa hyde ceorfan . þeah þe he hetelice sloge .
He wearð þa ofsceamod and sloh eft swiðe .
þa æt-stód þæt swurd and þone swuran ne hrepode .
ac þam cwellere æt-feoll færlice his gold .
þaþa he swa hetelice his handa cwehte .
Þæt wif him cwæð to . Cniht nim þin gold .
þe læs þe hit þe losige þæt ðu lange beswunce .
Swa orsorh wæs þæt wíf under þam wæl[1]-hreowan cwellere .
þæt heo locode his goldes þe hi belifian[2] wolde .
Þa sloh se cwellere git mid þam swurde hire tó .
ac seo halige þrynnys þæt swurd gelette .

196. W. sýngige ; E. synnie. E. sylfne. D. *om. all the line except* forléoge.
197. D. þú.
198. W.D.E. forsecgean. W. únscyldie swá ; D.E. unscyldie swa.
199. W. ná. W.D.E. scyldi.
200. W.D.E. ferie. D. unsceaððinesse.
201. W.D.E. forþam ðe nates-hwón.
202. W.D.E. ofslagen. W. lífe.
202. W. déma. D. anrædnesse ; E. andrædnysse.
203. D. hio. D. swá. W. wítum.
205. W. démde. W. him (*for* hi). W. ofsléan ; D. ófsléán. E. butan.
206. W. arnn. D. tó hardlice. W. wáfunge.
207. W. slóh.
208. W. forléah. W. læg heafodléas.

[1] Leaf 65.

[2] *Glossed by—vel* heafdian.

that I may not sin against Thee, if I belie myself.'
She said then to the youth, 'Oh thou wickedest of men!
Why wouldest thou thus falsely accuse us two guiltless ones?
I desire even to die, not guilty, nevertheless,
and I will bear forth with me my integrity,
because in nowise he dieth who is slain unto life [eternal].'
Then wondered the judge at the woman's constancy,
that she would not confess, in such severe tortures,
that which the youth had soon said from cowardice,
and condemned them both to be put to death.
Then ran the people quickly to the spectacle,
and forthwith the executioner struck the youth
who had belied himself, so that he lay headless
with one stroke, and he afterward turned
to the constant woman, desiring to slay her.
She bent down for the stroke, and he then struck at her
with all his might, but the sword could not
cut anything but the skin, though he struck fiercely.
He grew then ashamed, and struck again strongly;
then the sword stood still, and did not touch the neck;
but the executioner's gold suddenly fell from him,
while he was shaking his hands so violently.
The woman said to him, 'Youth, take thy gold,
lest that be lost to thee for which thou hast so long laboured.'
So unconcerned was the woman under the cruel executioner,
that she could notice the money of him who would deprive her of life (*or*, who would behead her).
Then the executioner struck at her yet again with the sword,
but the Holy Trinity held back the sword,

D. *ins.* þær *after* læg.
209. W.D.E. swenge.
210. W. ánrædan wífe. W. ofsléan.
211. W. léat; D. leat. W. *om.* tó. D. sloh þa to. E. slog ða (*om.* tó).
212. W. swúrd. D. mihto.
213. E. butan. E. forceorfan. W. slóge.
214. D. ofsceamad. W. slóh.
215. D.E. ætstod. W. swúrd. D. swura.
216. W. færlice.
217. W. hánda.
218. W. wíf.
219. W.D.E. losie.
220. D. wif. D. þan.
221. E. locude. W. belífian.
222. W. slóh. W. gít. E. to.
223. W. hálige; D.E. halie. W. þrynnyss; D. þrynnesse; E. þrynnysse. D. gelahte.

þæt hit wundian ne moste þæs wifes swuran .
Þa wolde he þurh-þýn hi þwyres mid þam swurde .
ac se ord bigde upp to þam hiltum .
and ne dorste hi hreppan forðan þe heo næs dyrne forligr .
Þa cwæð eall seo menïu þe ðær mid stód ofwundrod .
þæt se cwellere ne sceolde swencan hi na leng .
and drifan hine aweg mid wæpne mid ealle .
God wolde þa git his wundra geswutelian
þurh þæt anræde wíf . and him gewearð þa eallum
þæt man funde niwe swurd and niwne slagan þærto .
forðan þe crist wolde hi ge-edcucian of deaðe .
Heo wearð þa ofslagan . ac hire swura næs þurh-slagen .
Heo wæs swa-þeah dead and sona bebyrged .
ac god hi eft arærde eaðelice of deaðe
on þære ylcan nihte . and heo ansund lyfode
on worulde siððan lange to wuldre þam ælmihtigan .
se þe hyre unscæððignysse swa geswutelode mid wundrum .
Heo nolde seccgan unsoð and hi sylfe fordeman .
forðan þe se leasa muð ofslihð þæs mannes sawle .
Nu ge habbað gehyred þæt ge forhelan ne sceolan
eowre agenne synne ne eac secgan na mare
þonne ge wyrcende wæron . þe ma þe þis wif dyde .
forðan þe ælc hiwung . is ant-sæte gode .
Se cniht leah on hine sylfne and ofslagen wearð sona .
swa eac dauid cyningc hét acwellan þone mann
þe him sæde þæt he ofsloge saul þone cyningc .
and wolde mid þære leasunge licettan wið dauid .

224. W. wúndian. D. swiran.
225. E. þurhþyn. W. hí. E. swyres.
226. W. órd. D. begde. W.D.E. up.
227. W.D.E. *om.* and. W.E. forþam ðe. D. derne. W.D. forligr; E. forliger.
228. E. mæniu. E. þar. E. stod.
229. W.E. swencean; D. swæncean.
230. W.D. drifon; E. drfan, *cor. to* drifar. W.D.E. wæpnum.
231. W. þagýt; D. þa-gét.
232. D. anræde. E. wif. D. gewarð.
233. W. fúnde. W.D. swúrd. W. þærtó; E. þarto.
234. W.D.E. forþamðe.
235. D. He, *cor. to* Heo. W.E. ofslagen. D. swiere. D. þurh-slagan.
236. D. bebyried.
237. W. arǽrde.
238. W.E. leofode; D. lyfede.
239. D. sieððan.

that it could not wound the woman's neck.
Then he would have pierced her through with the sword,
but the point bent up to the hilt,
and durst not touch her, because she was not a secret adultress.
Then said all the multitude who stood there astonished,
that the executioner should vex her no longer,
and drove him away with his weapon altogether.
God would even yet manifest His wonders
in that constant woman, and it was thereupon agreed amongst them all
to find a new sword, and a new executioner thereto;
because Christ would revive her from death.
She was then killed, but her neck was not stricken through;
she was nevertheless dead, and quickly buried;
but God easily raised her again from death
in that same night, and she lived sound
in the world afterward, for a long time, to the glory of the Almighty,
who had so made manifest her integrity by wonders.
She would not speak untruth of herself and condemn herself,
because a lying mouth destroyeth a man's soul.
Now ye have heard that ye must not conceal
your own sins, neither say any more
than ye have done, any more than this woman did;
because all false pretence is repugnant to God.
The youth lied about himself, and was straightway slain,
as likewise king David bade them slay the man,
who had told him that he had killed Saul the king,
and wished, by that leasing, to dissemble with David.

240. W. se, *om.* þe; D.E. þe, *om.* se. W.E. unsceððinysse; D. unsceð-þinnesse.
241. W.D.E. secgean. D. únsoð. W. fordéman.
242. W.D.E. forþam. D. *om.* þe. W.D. léasa. D. ofslehþ.
243. E. gehyrd. W.D. sceolon.
244. W.E. agene synna. W. éac. W.D.E. secgean. W. máre.
245. W.D. má. W.D.E. *om.* þe *after* ma. W. wíf.
246. W.D.E. forþamðe. W. híwung. W.E. and-sæte; D. ansæte.
247. E. leag. D. selne. D. ofslagan.
248. W. éac. W.D. cyning. D.E. het.
249. W. ofslóge. W. saúl; D. sawul. W.D.E. cyning.
250. W.D.E. liccettan.

Dauid clypode þaða se cniht dead wæs .
Nu ðu cwæde þæt þu acwealdest þone cyningc saul .
beo þin blod ofer þe and bufan þinum heafde .
Se man þe wile his synna andettan and gebetan .
he sceal dón þonne forgifnysse eallum þam mannum
þe him ær abulgon . swa swa hit stent on þam pater-nostre .
and swa swa crist cwæð on [1]his godspelle . He cwæð .
Buton ge forgifan þam mannum þe wið eow agyltað
mid inwerdre heortan . nele se heofonlica fæder
eow forgifan eowre gyltas .
Ælc cristen man sceal cunnan his pater-noster . and his credan .
Mid þam pater-nostre he sceal hine gebiddan .
and mid þam credan he sceal his geleafan getrymman .
Se lareow sceal secgan þam læwedum mannum
þæt andgyt to þam pater-nostre and to ðam credan .
þæt hi witon hwæs hi biddað æt gode .
and hu hi sceolon on god gelyfan .
We sceolan beon þeonde symble on godnysse .
and elce dæg geeacnian us þa ecean speda
þa hwile þe we moton . forðan þe we ne magon
æfter ure geendunge aht dón to góde .
ac þær we habbað edlean þæs ðe we ge-earnodon hér .
Ne sceal nan mann wenan ne ón his mode þencan
þæt he hæbbe gefremod fela to góde .
and ne þurfe na mare þyllices begán .
forðan þe he forlyst þæt lytle þæt he ær dyde .
gif he wenð þæt he ne ðurfe þanon forð wyrcan
nan þincg to góde . swylce he to gód sy .

251. D. wæs dead.
252. W. cwæde. W.D.E. cyning. W. saúl; D. sawul.
253. W. blód.
254. W.D.E. mann. W. gebétan.
255. D.E. don. D. forgifennesse; E. forgifennysse.
256. W. ær. D. pater-noster.
257. D. his þam halgan.
258. W. gę. W.D.E. forgifon.
259. W.E. inneweardre; D. innewerdre.
260. D. forgifen.
261. D. cristan. D.E. mann. D. *om.* his *after* cunnan.
262. D. pater-noster.
263. D. þan.
264. E. leareow. W.D.E. secgean.
265. D. angyt.
267. E. scylon. W. gelýfan; D.

[1] Leaf 65, back.

David exclaimed, when the youth was dead,
'Now thou saidst that thou killedst the king Saul;
be thy blood upon thee and upon thine head.'
The man who will confess his sins and make restitution,
he must grant forgiveness to all those persons
who have before angered him, even as it standeth in the *Pater Noster*,
and as Christ said in His gospel; He said,
'Except ye forgive those men who sin against you
with your inmost heart, your Heavenly Father will not
forgive you your trespasses.'
Every Christian man must know his Pater-Noster, and his Creed.
With the Pater-Noster he shall pray,
and with the Creed he shall confirm his faith.
The master shall teach the unlearned men
the meaning of the Pater-Noster, and of the Creed,
that they may know what they ask of God,
and how they are to believe in God.
We must be ever increasing in goodness,
and every day increase for ourselves the eternal riches,
the while we may, because we cannot,
after our ending, do aught that is good,
but there we shall have reward of that which we have merited here.
No man may imagine, nor think in his mind
that he hath done too many good deeds,
and need do no more of the like kind;
because he will lose the little that he before did,
if he weeneth that he need not thenceforth do
anything good, as if he were too good.

gelefan.
268. W.E. sceolon. W. þéónde. W. D.E. symle. W. gódnysse; D. godnesse.
269. W.D.E. ælce. W. ús. W. écean spéda.
270. W. hwíle. W.D. móton. W.E. forþam þe.
271. W. geéndunge. W. to góde don; D. to góde gedón; E. to gode don.
272. E. þar. W. abbað. D. ær, *cor. to* her; E. her.
273. W. nán. W. wénan. W.D. móde. W.D.E. þencean.
274. D. hæbe. E. feala. E. gode.
275. W. máre. D.E. began.
276. W.E. for þamþe. W. forlýst. W. lyttle. D. þe he (*for* þæt he). W. ær.
277. W. wénð. W.D.E. wyrcean.
278. W. nán. W.D.E. þing. E. gode. D.E. god. W. sí.

Fela halige menn fram frymðe middan-eardes .
wæron beforan us wundorlice geþogene .
þam we nu ende-menn geefenlæcan ne magon .
ne ða þing gefyllan þe hi gefremodon on life .
forði we sceolan habban huru eadmodnysse .
Eft is us to smeagenne hu se ælmihtiga crist
his eadmodnysse cydde . þaða he to cwale sealde
hine sylfne for us . and swa ure synna æt-bræd .
hu mæg nu manna eadmodnys beon mycel geþuht .
togeanes his eadmodnysse þe ælmihtig god is .
We sædon nu þis spel . forðan þe her bið læs manna
on wodnes dæg . ðonne nu to dæg beoð .
and eow gebyrað þæt ge beon gescrifene .
on ðissere wucan . oððe huru on ðære oðre .
Sy him á wuldor ðe leofað . and rixað on ecnysse .
ece drihten . AM*en*;

XIII.

DE ORATIONE MOYSI . IN MEDIO QUADRAGESIME.

[The various readings are from W.=MS. Ii. 4. 6, in the Cambridge University Library (p. 201); D.=MS. Corpus Christi College, 303 (p. 333); and F.=MS. Corpus Christi College, 162 (p. 66).

ÆFTER ðAM ðE MOYSES SE MÆRA HERETOGA OF AE[1]gyfta lande mid his leode ferde .
and ofer ða readan sæ siðodon mid fotum .
and becomon to ðam westene . þa wan him on swiðe
amalech se cyningc mid his leode feohtend .

279. E. Feala. W.D.E. halie.
280. E. befor. W. ús.
281. W.D.E. *om.* nu. W. éndem*enn*. W.D.E. geefen-læcean.
282. W.E. gefremedon; D. gefremoden. W. life.
283. W. forþí. W.E. sceolon. D. huru eadmodnesse habban.
284. W. ús. D. us is. W. sméagenne hure. D. crist.
285. D. eadmodnesse. E. cyðde.
286. D. selfne. W. ús. W. swá. W. ætbræd.
287. D. eadmodnesse; E. eadmodnyss.
288. D. eadmodnesse. W.E. þe is ælmihti god; D. þe is ælmihtig god. W. *after this line inserts* Sí him á

[1] Leaf 66.

Many holy men from the beginning of the world
were, before us, wondrously perfected,
whom we now, the latter men, cannot equal,
nor accomplish those things which they performed in life;
therefore we ought to have at least humility.
Again, it is for us to meditate how the Almighty Christ
showed forth His humility, when He gave Himself
to death for us, and so took away our sins;
how now can man's humility be much thought of
against His humility, who is Almighty God.
We have told this story now, because there will be fewer men here
on Wednesday, than are now to-day;
and it behoveth you that ye be shriven
in this week, or at least in the second.
To Him be ever glory, Who liveth and reigneth in eternity,
Everlasting Lord. Amen.

XIII.

XIII. DE ORATIONE MOYSI; IN MEDIO QUADRAGESIMA.

After Moses the great leader
had departed from the land of Egypt with his people,
and they had journeyed on foot over the Red Sea,
and come into the wilderness, there warred mightily against them
Amalek the king, fighting with his people.

wuldor on écnysse. Amen; D. Si him a wuldor on ecnesse. Amen; E. Si him a wuldor on necnysse. Amen.

289. W.E. spell. W. for*þam* þe. E. beoð. W. læs.

290. W.D.E. *om.* ðonne nu to dæg beoð.

291. D. gebyroð.

292. W. þysre; D. þissere oððre.

293. W.D.E. *om.* Sy him, *to the end.*

XIII. *Title.* W. *om.* IN MEDIO QUADRAGESIME. D. IN MEDIA QUADRAGESIMA. F. *adds* VEL QUANDO VOLVERIS.

1. D. Efter þan. F. mære.

2. W.F. egipta. W. lánde.

3. D. sæ. W.F. fótum. D. mid drium fotum.

4. W. becómon; F. becom. W.D. wann; F. wan, *cor. to* wann. F. ón.

5. F. amaleh. W.D.F. cyning. D. swiðe feohtende.

Þa cwæð moyses to þam cenan iosue .
Geceos ðe nu wæras . and gewend tomergen
togeanes amaleh . and win him on swyðe .
ic sylf wille standan on ðisum steapum munte .
hæbbende me on handa þa halgan godes gyrde .
Iosue þa ferde and feaht wið amalech .
and moyses þa astáh to þam sticolan munte .
mid aarone . and húr . þone ælmightigan to biddenne .
Þa ahefde moyses his handa on gebedum .
and Iosue hæfde sige . and sloh þa hæðenan .
Eft ðonne moyses ne mihte lencg hábban
his handa astrehte . þonne hæfde amalech
sige þa hwile . and sloh þæt godes folc .
Swa oft swa moyses ahefde his handa on gebedum
swa hæfde Iosue heofonlicne fultum .
and sona swa his earmas for unmihte aslacodon .
sona sloh amalech . and sige hæfde on him .
Moyses handa wæron mycclum gehefegode .
aarón þa alede ænne ormetne stán
under moysen . and he sæt þær onuppan .
and aaron ahæfde his hand upp on gebedum .
and hur heold þa oðre oþþæt hit æfnode .
Iosue þa hæfde heofonlicne fultum .
and afligde amalech and his folc mid wæpnum .
Be þisum we magon tocnawen þæt we cristene sceolan
on ælcere earfoðnisse æfre to gode clypian .
and his fultumes biddan mid fullum geleafan .
gif he ðonne nele his fultum us dón
ne ure bene gehyran . þonne bið hit swutol

6. W. kénen; F. cénan.
7. W.D. Gecéos. W. nú. W.D.F. weras. W. gewénd. W.D. to merien; F. to merigen.
8. W.D. amalech.
9. W. stándan. D.F. steapan. W. múnte.
10. W. hánda.
11. W. férde.
12. D.F. astah. W. múnte.
13. W.F. áárone. D. *ins.* his breðer *after* aarone. F. úr. F. ælmihtigan god.
14. W. hánda.
15. D. slóh.
16. W.D. leng.
17. W. hánda. W. astréhte.
18. W. hwíle.
19. W. ahéfde; D. ahæfde. W. hánda.

Then said Moses to the brave Joshua,
'Choose thee now men, and go to-morrow
against Amalek, and fight valiantly against him,
I myself will stand on this steep mountain,
having in my hands the holy rod of God.'
Joshua then went and fought with Amalek,
and Moses then ascended the rugged mountain,
with Aaron and Hur, to pray to the Almighty.
Then Moses raised his hands in prayer,
and Joshua had victory, and slew the heathen.
Afterward, when Moses could no longer hold
his hands stretched out, then had Amalek
the victory for a while, and slew the people of God.
As often as Moses raised his hands in prayer,
so often had Joshua heavenly succour;
and as soon as his arms slackened from weakness,
immediately Amalek smote, and had victory over them.
Moses' hands were very much weighed down;
Aaron then placed an exceeding great stone
under Moses, and he sat thereupon,
and Aaron raised up his hand in prayer,
and Hur held the other until it was evening.
Joshua then had heavenly succour,
and put to flight Amalek and his people with weapons.
By this we may learn that we Christians should
in every distress, ever cry to God,
and entreat His aid, with full faith;
if He then will not give us His aid,
nor hear our prayer, then will it be manifest,

21. W. sóna. D. earmes. F. aslaced-on.
22. W.D. slóh.
23. D. Moyse, *cor. to* Moyses. W. hánda. W. micelum. D. gehefgode; F. gehæfgode.
24. W.F. ááron; D. aaron. W. aléde; D. alégede; F. léde. W.F. ormætne; D. ormæte. D. stan.
26. W.D.F. ááron. D.F. ahefde. W. hánd. D.F. up.
27. W. húr; F. ur.
29. F. amalæch.
30. W. to-cnáwan; D.F. to-cnawan. D. cristene menn. W.D.F. sceolon.
33. W.D.F. ús.
34. W. béne. D. geheran. W. *om.* hit.

Þæt we mid yfelum dædum hine ær gegremedon .
ac we ne sceolon swaðeah geswican þære bene .
oðþæt se mild-heorta god us mildelice ahredde .
Moyses hæfde sige and mycelne fultum .
þa hwile þe he heold his handa on ge-bedum .
and his willa ne ateorode ac se werige lichama .
Nu habbe we gewinn wið þone hete'lan deofol .
and he winð on ús forðan þe he wælhreow is .
hu bið þonne gif we nellað to þam hælende clypian .
þonne moyses werignyss ne mihte beon beladod .
Witodlice bið ofer-swiðed þurh þone swicolan deofol .
seðe nele clypian crist him to fultume .
Ælc rihtwis man hæfde swa swa we rædað on bocum
fultum and hreddinge . seðe mid fullum geleafan
on his earfoðnyssum to ðam ælmihtigan clypode .
Nis nan þincg swa lað þam geleafleasum deofle .
swa þæt hine man gebidde bealdlice to gode .
forðan þe [se] swicola wát þæt his wæpne sceolan
þurh halige gebedu toberstan swiðost .
and he bið ofer-swiðod simble þurh gebedu .
Forþi he cunnað georne þonne we clypiað to gode
hu he mæge tobræcan þa ge-bedu mid costnungum .
and ure mod awendan of þam weorce þurh þæt .
oððe he mid geameleaste huru us gebysgað .
oþþe mid smeagungum . smealice us hremð .
þonne we us gebiddað mid byle-witum mode
þonne sprece we soðlice to gode sylfum swa .
And þonne we béc rædað oððe rædan gehyrað .

35. D. ér.
36. F. ác wé. W. þære béne geswícan ; D. þære bene geswícan.
37. F. ús.
39. W. hánda.
40. W.D.F. weriga.
41. W.D.F. hæbbe. W.D.F. hetolan.
42. D. ón. F. us. W.D. forþamþe.
43. W. hú. D. beoð. F. *om.* þonne.
44. D. þonnum. W. werignys ; D. werigness. W. beládod.
46. D. cleopian.
47. F. mann. W.D. swa (*once*). W. ræðað. W. bócum.
49. D. is eardfoðnessum. F. ælmihtigan gode. D. cleopode.
50. W.D.F. þing. D. geléafleasum ; F. geleafleasan.
51. F. mann hine.

[1] Leaf 66, back.

that we have before angered Him by evil deeds;
but nevertheless we should not desist from that prayer,
until the compassionate God mercifully deliver us.
Moses had victory, and great succour,
the while he held up his hands in prayer;
and his will fainted not, but the weary body.
Now have we warfare against the fierce devil,
and he fighteth against us, because he is cruel;
how will it be then if we will not cry to the Saviour,
since the weariness of Moses might not be excused?
Verily he shall be overcome by the deceitful devil,
who will not call Christ to help him.
Every righteous man has had, even as we read in books,
succour and deliverance, when he, with full faith,
in his difficulties has cried to the Almighty.
There is nothing so hateful to the faithless devil
as that a man pray boldly to God;
because the deceiver knoweth that his weapons must
by holy prayers be soonest broken in pieces,
and he will be alway overcome by prayers.
Therefore he seeketh diligently, when we cry to God,
how he may destroy those prayers by temptations,
and turn our minds thereby from that work.
Either he will, at least, occupy us with negligence,
or subtly disquiet us with curious enquiries.
When we pray with simple-mindedness,
then speak we verily to God Himself thus;
and when we read books, or hear them read,

52. W.D. forþam þe. W.D.F. *ins.* se, *which* A. *om.* D.F. wæpna. W.F. sceolon.
53. W.D. halie. F. gebeda.
54. W.D.F. ofer-swiðed symle. F. gebeda.
55. W. forþí.
56. W. magen; D.F. mage. W.D. to-brecan; F. to-bræcan, *cor. to* to-brecan.
57. W. mód. W. awéndan; D. awændan. D. þan weorcum. F. þurh þæt of þam weorce.
58. F. oððæ. W.F. gymeleaste; D. gemeaste (*om.* huru). W. ús.
59. W. ús. F. hremð, *cor. to* dereð.
60. W. ús. F. bylewytan móde.
61. W. swá; F. swa (*nearly obliterated*).
62. D. bec.

þonne sprecð god to us þurh þa gastlican rædincge .
Se man mot hine gebiddan swa swa he mæg and cann .
forðan þe se ælmihtiga god cann ælc gereord tocnawan .
and on ælcere stowe man mot mærsian his drihten .
and hine gebiddan beo þærþær he beo.
Man sceal swaþeah secan cyrcan gelome[1] .
and man ne mot spellian ne spræce drifan
binnan godes cyrcan . forðan þe heo gebed-hús is .
gode gehalgod to þam gastlicum spræcum .
Ne man ne sceal drincan oððe dwollice etan
binnan godes huse . þe is gehalgod to þam .
þæt man godes lichaman mid geleafan þær þicge .
Nu doð menn swa-þeah dyslice foroft .
þæt hi willað wacian and wodlice drincan
binnan godes huse and bysmorlice plegan .
and mid gegaf-spræcum godes [2]hus gefylan .
ac ðam wære betere þæt hí on heora bedde lagon
ðonne hí gegremedon god on þam gastlican huse .
Seþe wylle wacian and wurðian godes halgan .
wacie mid stilnysse and ne wyrcan nan gehlyd .
ac singe his gebedu swa he selost cunne .
and seðe wile drincan . and dwæslice hlydan .
drince him æt ham . na on drihtnes huse .
þæt hé god ne unwurðige to wite him sylfum .
Us is neod þæt we clypian to criste gelome
buton hyge-leaste and hiwunge swa ðeah .
Swa swa se lichoma leofað be hlafe and drence .
swa sceal seo sawl libban be lare and gebedum .

63. W.F. sprycð. W. ús. W.D.F. rædinge.
64. W.D.F. mann. W.F. mót.
65. W. forþam þe.
66. W.F. mót. F. mærsian. D. drihtenes naman.
67. D. þær (*only once*).
68. W.D. secean cyrcean. F. cyrican. W. gelóme.
69. W.F. mót. W. spréca drífan; F. spræca drifan; D. drifan spræca.
70. W.F. binnon. W. cyrcean; D. circean. W. forþam þe. W.D. is gebed-hús; F. is gebed-hus.
71. F. spræcum.
72. W.D.F. dollice.
73. W. binnon.
74. D. þige, *cor. to* þicge.
76. W. wódlice.
77. W.D.F. binnon. D. bismerlicean. W.D. plegean.
78. F. gafspræcum. W. hús gefylan.

[1] See Thorpe, Anc. Laws, ii. 356, *note*.
[2] Leaf 67.

then God speaketh to us through the spiritual reading.
A man must pray even as he may and can,
because Almighty God can understand all speech;
and in every place must he magnify his Lord,
and continue in prayer wherever he be.
Nevertheless a man ought to seek church frequently,
and a man may not talk nor hold conversations
within God's church, because it is the house of prayer,
hallowed to God for ghostly discourses.
Neither ought a man to drink or foolishly eat
within God's House, which is hallowed to this [purpose],
that a man may there taste of God's body with faith.
Now men, nevertheless, act foolishly very often,
in that they will watch and madly drink
within God's house, and play shamefully,
and with foolish talking defile God's house;
but it were better for them that they lay in their beds,
than that they should anger God in the spiritual house.
He who will watch, and worship God's Saints,
let him watch in stillness, and make no disturbance,
but sing his prayers as he best knoweth how;
and he who will drink, and make a foolish noise,
let him drink at home, not in the Lord's house,
that he dishonour not God, to his own punishment.
We have need to cry often to Christ,
but without carelessness and hypocrisy.
Even as the body liveth by bread and drink,
so shall the soul live by doctrine and prayers.

79. F. bætere. W.D.F. hi. W.D. hyra. W.D.F. lágon.
80. W.D.F. hi. D. gegræmodon. D. gastlicen. W.D. húse.
81. F. wácian.
82. D. wacian; F. wacige. W. stillnysse; D. stilnesse. W.D.F. wyrce. W. gehlýd.
84. D. wille. W. dwǽslice. D. libban (*for* hlydan).
85. D. drincæ. W. hám ná. W. húse.
86. W.D.F. he. W.D. unwurðie; F. unwurði, *cor. to* unwurðige. W.D. F. wíte.
87. W. clypion. W.D.F. gelóme.
88. F. butan. D. hígeleaste.
89. W.D. lichama. W. hláfe. W. drínce; D. drince.
90. W.D. sawul. F. seo sawul sceal. W. láre; D. larum. F. gebédum.

Fela dyslice dæda deriað mancynne .
oððe for anwylnysse oððe for ungerade . 92
Swa swa sume menn doð þe dyslice fæstað
ofer heora mihte . on gemænelicum lenctene .
swa swa we sylfe gesawon . oðþæt hi seoce wurdon .
Sume fæston eac swa . þæt hi forsawon to etanne 96
þuton on ðone oðerne dæg . and æton þonne grædiglice .
ac us secgað béc þæt sume fæston
swa þæt hí geswencton hi sylfe forðearle .
and nane mede næfdon þæs mycclan geswinces . 100
ac ðæs þe fyrr wæron godes miltsunge .
Nu ge-setton ða halgan fæderas þæt we fæston mid gerade .
and ælce dæg eton mid ge-dafenlicnysse .
swa þæt ure lichama . alefed ne wurðe 104
ne eft ofer fæt to idelum lustum .
Þes eard nis eac ealles swa mægen-fæst .
her on uteweardan þære eorðan bradnysse .
swa swa heo is to-middes on mægen-fæstum eardum . 108
þær man mæg fæstan freolicor ðonne hér .
Ne nu nis mancynn swa mihtig . swa menn wæron æt fruman.
Nis nan fæsten swa god ne gode swa ge-cweme .
swa swa þæt fæsten ís þæt man fulnysse onscunige . 112
and leahtras forbuge . and forlæte sace .
and mid godum biggencgum . gode ge-cweme .
and mid gesceade libbe swa swa we sædon ær .
Ne sceal se wise mann beon butan godum weorcum . 116
ne se ealde ne beo buton æwfæstnysse .
ne se iunga ne beo butan gehyrsumnysse .
ne se [1]welega ne beo butan ælmes-dædum .

92. F. ánwilnysse. W.F. ungeráde.
94. W. hyra. W.D. lengtene.
95. W. F. gesáwon. D. heo. W. hí. W. seoke; F. seóce.
96. F. eác. W.F. swá. D. eac fæstan. D. heo. W.F. forsáwon. W.D.F. etenne.
97. D. dæg. D. æten; F. áton. F. grædiglice.
99. W.F. hi. D. geswæncton. D. selfe.
100. F. náne. W.F. méde. F. *ins.* æt gode *after* næfdon. W.D. micelan.
101. F. fyr. D. waren. W.D.F. fram godes. W. mildsunge.
102. F. Nú. D. gesettan. W.D.F. geráde.
103. F. éton. D. gedafenlicnesse.

[1] Leaf 67, back.

Many foolish deeds injure mankind,
either from selfwill, or from want of thought.
Even as some men do who foolishly fast
beyond their strength in the catholic Lent,
even as we ourselves have seen, until they have fallen sick.
Some also fast, so that they have refused to eat,
save on the alternate day, and then ate greedily;
but books tell us that some so fasted,
that they afflicted themselves very grievously,
and had no reward for this great hardship,
but were the farther on this account from God's pity.
Now the holy Fathers have appointed that we fast with prudence
and eat befittingly every day,
so that our body become not enfeebled,
nor again over fat unto vain lusts.
Moreover, this country is not so abundant in strength,
here, on the outer edge of the earth's extent,
as is that in the midst, in the strength-abundant region,
where men can fast more easily than here.
Nor is mankind so strong now as men were at the beginning.
There is no fasting so good, nor so pleasing to God,
as is this fasting, that a man shun foulness,
and avoid sins, and leave off contentions,
and please God with good services,
and live discreetly, even as we said before.
The wise man must not be without good works,
nor the old be without piety,
nor the young be without obedience,
nor the wealthy be without almsdeeds,

104. W. swá.
105. W.D.F. mæst (*for* fæt). F. ídelum.
106. W. eác.
107. W. brádnysse; D. bradnesse.
109. D. fæston. D.F. her.
110. W. nú. W. mancyn; F. nán mancynn. D. frumon.
111. W.D.F. gód. W. gecwéme.
112. W.D. swa (*only once*). W.D.F. is. W. fúlnysse. W.D. onscunie.
113. D. leahtres. W. forbúge. W. forlæte. W.D. sake.
114. W. bígengum; F. biggencum; D. bigengum. W. gecwéme.
115. W. séðon. D. ær.
116. W.F. wísa; D. wisa. D. man. W.D.F. buton. W. gódum.
117. W.D. ealda; F. ealda mann. W.F. eawfæstnysse; D. eawfestnesse.
118. F. né sé. W.D. buton. D. gehersumnesse.
119. W.F. buton ælmysdædum (F. -dǽdum).

ne wifmen ne beon butan sidefulnysse .
ne se hlaford ne beo leas on wordum .
ne nan cristen man ne sceal sceandlice flitan .
Eft bið swiðe þwyrlic . þæt ðearfa beo modig .
and forcuðlic hit bið þæt cyning beo unrihtwis .
eac bið swyþe derigendlic þæt bisceop beo gymeleas .
and un-fremful . bið þæt folc beo butan steora .
oððe butan . æ . him eallum to hearme .
Þissere worulde hæl is . þæt heo witan hæbbe .
and swa má witena beoð on bradnysse middan-eardes .
swa hit bet færð æfter ðæs folces þearfa .
Ne bið se na wita . þe unwislice leofað .
ac bið open sott þeah þe him swa ne ðince .
Gif ða gehadodan menn healdað godes ðeowdom .
on gesettan timan . and syferlice libbað
and gif ða læwedan menn libbað æfter rihte .
þonne wite we to gewissan . þæt god wile fore-sceawian
ure gesundfulnysse . and sibbe mid us .
and ðærto-ecan us syllan ða ecan myrhðe mid him .
Gif ðonne þa heafod-menn . and ða gehadodan lareowas
þyses ne gymað . ac þencað embe woruld-þincg .
and godes beboda ne his biggencga ne gymað .
þonne wile god geswutelian his forsewennysse on him .
oððe mid hungre oþþe mid cwealme . þæt hí tocnawan magon
þæt se ælmihtiga wealdend wryco his forsewennysse swá .
and hi ðær-to-ecan sceolan on þam oþrum life þrowian
lange oðþe æfre for heora lifes gymeleaste .

120. W. wifmenn; D. wifmann. W. F. buton. F. sidefullnysse; D. sydefulnesse.
121. F. né (*1st time*). W.D. léas.
122. F. né (*1st time*). W.D. mann. W. sceandlice. W.F. flítan.
123. D. beoð. W. módig.
124. D. beoð. F. se cyning.
125. F. hit bið. W.D. deriendlic. D. gemeleas.
126. D. beoð. F. þæt þæt. W. buton. W.F. steore; D. stéore.
127. W. buton. D. æ.
128. D. þisre. W. héel. W. wítan.
129. D. witena ma. W. brádnysse; D. bradenesse.
130. F. færð. W.D.F. þearfe.
131. D. beoð. F. wíta. F. se ðe. F. unrihtlice (*for* unwislice).
132. F. sot.
133. W. gehádodan. W.F. þeowdóm.
134. W.D. gesettum; F. asettan.
135. D. *om.* and. W. léwedan.
136. F. gewisson; D. wissan.
137. D. gesundfulnesse. W.D.F. ús.

nor women be without modesty,
nor the lord be false in words,
nor must any Christian man shamefully strive.
Again, it is very contrary that the poor be proud,
and it is odious that a king be unrighteous;
also it is very hurtful that a bishop be careless,
and it is unprofitable that the folk be without a governor,
or without law, for the harm of them all.
It is for this world's safety that it have wise men,
and however many more there are of wise men on the earth's surface,
so much the better will it fare with the people's needs.
He is no wise man who liveth unwisely,
but such an one is an open sot, though it seem not so to himself.
If cowl-wearing men observe God's service
at set times, and live soberly,
and if the laity live according to right,
then know we for certain that God will provide
for our prosperity, and peace among us,
and, in addition thereto, give us the eternal mirth with Him.
If then the head-men, and the cowl-wearing teachers,
will not take care for this, but think of worldly things,
and care neither for God's commands, nor for His worship,
then will God manifest in them (their) contempt of Him,
either by hunger or by pestilence, that they may acknowledge
that the Almighty Ruler thus wreaketh contempt of Himself;
and they, in addition, shall suffer in the other life,
either for a long time or for ever, for their life's carelessness.

138. F. þærto-écan; D. þærto-ecean. D. sellan. W.D. ecean. D. myrgþe.
139. W. gehádodan.
140. D. gemað; W. gýmað. W.D. þenceað. W.D. þing.
141. F. bebodu. W. bígenga; D. bigenga. W. gýmað; D. gemað.
142. W. sewennysse; D. forsewennesse.
143. F. *ins.* oððe mid hergunge *after* hungre. D.F. hi. W. tocnáwan.
144. D. forsæwennesse; W. sewennysse. D.F. swa.
145. F. éacan; W. eacan; D. ecan, *cor. to* eacan. W.F.D. sceolon. W. lífe.
146. W. hyra; D. hira. D. gemeleaste. F. *ins. a gloss on l.* 147, *viz.*—*Vel* We gehyrdon oft secgan hu wel hit ferde on þisum earde.

Wel we magon geðencan hu wel hit ferde mid ús .
þaða þis igland wæs wunigende on sibbe .
and munuc-lif wæron mid wurð-scipe gehealdene .
and ða woruld-menn wæron wære wið heora fynd .
swa þæt ure word sprang wide geond þas eorðan .
Hu wæs hit ða siððan ða þa man towearp munuc-lif .
and godes biggengas to bysmore hæfde .
buton þæt us com to cwealm and hunger .
and siððan hæðen here us hæfde to bysmre .
Be þysum cwæð se ælmihtiga god . to moyse on þam wæstene .
Gif ge on minum bebodum farað . and mine beho[1]da healdað .
þonne sende ic eow rén-scuras on rihtne timan symble .
and seo eorðe spryt hyre wæstmas eow .
and ic forgife sibbe and gesehtnysse eow .
þæt ge butan ogan eowres eardes brucan .
and ic eac afyrsige ða yfelan deor eow fram .
Gif ge þonne me forseoð and mine gesetnyssa awurpað .
ic eac swyðe hrædlice on eow hit gewrece .
ic dó þæt seo heofen bið swa heard eow swa isen .
and seo eorðe þær-to-geanes swylce heo æren sy .
þonne swince ge on idel . gif ge sawað eower land
ðonne seo eorðe ne spryt eow nænne wæstm .
And gif ge þonne git nellað eow wendan to me .
ic sende eow swurd to and eow sleað eowre fynd .
and hi þonne awestað wælhreowlice eower land .
and eowre burga beoð to-brocene and aweste .
Ic asende eac yrhðe Into eowrum heortum .
þæt eower nan ne dear eowrum feondum wið-standan .

147. W.D. geþencean. W. férde. D. us.
148. W.F. ígland; D. ègland. W.D. wuniende.
149. W.D. munuc-lifa.
150. D. ware. D. feond.
151. W. swá. W. wíde.
152. W.F. *om.* hit, *which is supplied in a later hand in* A. W.F. þa munuc-lif.
153. W. bígengas; D. bigængas. D. bismære; F. bismere.
154. W. ús cóm. W.D. hungor.
155. W. ús. W. bysmore; F. bysmere; D. bismore.
156. W.D.F. swilcum (*for* þysum). F.D. westene.
157. F. bebodu (*for* beboda).
158. D. renscuras. W.F. tíman symle. D. simle.
159. W.D. sprytt. D. forð (*for* eow).
160. F. *om. the line.* D. sehtnesse.

[1] Leaf 68.

Well may we think how well it fared with us
when this island was dwelling in peace,
and the monastic orders were held in honour,
and the laity were ready against their foes,
so that our report spread widely throughout the earth.
How was it then afterward when men rejected monastic life
and held God's services in contempt,
but that pestilence and hunger came to us,
and afterward the heathen army had us in reproach?
Concerning this spake the Almighty God to Moses in the wilderness,
'If ye walk in my statutes and keep my commandments,
then will I alway send you rain-showers in due time,
and the earth shall yield you her fruits,
and I will give you peace and reconciliation,
that ye may enjoy your land without fear,
and I will also put the evil beasts far from you.
If ye then despise me, and cast away my laws,
I will also very speedily wreak it upon you;
I will cause that the heaven shall be to you as hard as iron,
and the earth underneath it as if it were brass.
Then shall ye labour in vain, if ye sow your land,
then the earth shall yield you no fruits;
and if ye even then will not turn to Me,
I will send the sword to you, and your enemies shall slay you,
and then they shall cruelly lay waste your land,
and your cities shall be broken down and wasted.
I will also send cowardice into your hearts,
so that none of you dare withstand your enemies."

161. W.F. buton. W.D.F. ógan. D. eowras. W. brúcan.
162. W.D. afyrsie. W.F. déor. D. *puts* eow *before* ða.
163. D. gesetnesse.
164. W. éac.
165. D. do. W. se. D.F. heofon. D. beoð. W.D. eow swa heard. W. ísen.
166. W.F. áren. W. sí.
167. F. ídel. W. lánd.
168. W.D. sprytt. F. eow (*added above the line*). D. wæsm.
169. W. git. W. wéndan. W.F. mé.
170. W. sénde. D. swúrd. W.D.F. tó. W. fýnd; D. feond.
171. W. awéstað. F. welhreowlice; D. wealhreowlice. D. eowre, *cor. to* eowere. W.D. lánd.
173. W.F. asénde; D. asænde. W.D. éac. D. inn-to.
174. W. nán. F. dearr. F. his (*over* eowrum). W. wiðstándan.

Þus spræc god gefyrn be þam folce israhel .
hit is swa ðeah swa gedón swyðe neah mid us .
nu on niwum dagum and undigollice .
We sceolan god wurðian mid soðre anrædnysse
forðan þe he is ælmihtig god . and he us to menn gesceop .
nu dó wé swyðe wolice gif we ne wurðiað hine
us sylfum to þearfe . and urum sawlum to blisse .
God gewræc fram frymðe mid witum his forsewennysse .
ærest on ðam ænglum þe unrædlice modegodon .
and siððan on adame þa þa he gesyngod hæfde.
Eft on noes dagum ðaða menn dysgodon to swyðe .
and mid forligre gegremedon god ælmihtigne þearle .
swa *þæt* he sende flód . and besencte hi ealle
butan noe anum mid his agenum hiwum .
forðan þe he ana wæs of him eallum riht-wis .
Eft ða þa god wolde wrecan mid fyre
þa fulan forligeras þæs fracodostan mennisces
sodomitiscra ðeoda . þa sæde he hit abrahame .
Habraham þa bæd þone ælmihtigan ðus .
Þu drihten þe demst eallum deadlicum flæsce .
ne scealt ðu þone riht-wisan ofslean mid þam arleasan .
Gif ðær beoð [1] fiftig wera wunigende on þam earde .
rihtwise ætforan ðe . ara him eallum .
Ða cwæð god him to eft. Ic arige him eallum
gif ic ðær finde fiftig riht-wisra .
Þa began abraham eft biddan god georne .
þæt he hi ne fordyde . gif ðær feowertig wæron

175. D. þan.
176. W.D. ge-don. W.F. ús.
177. W. nú. W.F. níwum. F. undigellice.
178. W.D.F. sceolon. D. anrædnesse.
179. W.D. forþam þe. W.D. *om.* god. W. ús. D. mannum.
180. D. nú do. W.D.F. we. W. wólice.
181. W.D. ús. D. selfe. D. sawle.
182. F. gewræc. W.D.F. witum. D. forsewennesse.
183. W.D.F. englum. D. unrædlice; F. únrædlice. F. módegodon.
184. W. adáme; F. ádame. D. gesengod, *cor. to* gesyngod.
185. F. nóes.
186. W.D. forlígre. D. gegræmedon. D. ælmihtihne.
187. F. asende flod. D. besæncte.
188. W.D.F. buton. W. noé; F. nóe. W.F. ánum; F. ágenum (*ob-*

[1] Leaf 68, back.

Thus spake God, of old, concerning the people of Israel;
it is nevertheless very nigh thus accomplished in us,
now in these late days, and notoriously.
We ought to worship God with true constancy,
because He is Almighty God, and He created us to be men;
now do we very wrongly if we worship Him not
for our own need, and our souls' bliss.
God from the beginning avenged contempt of Himself by punishments,
first upon the Angels who rashly exalted themselves,
and afterward on Adam, when He had sinned.
Again, in the days of Noah, when men wrought very foolishly,
and by fornication angered Almighty God exceedingly,
so that He sent the Flood, and drowned them all,
except only Noah with his own household,
because he alone of them all was righteous.
Again when God desired to wreak with fire
the foul fornication of the vilest race of men,
the people of Sodom, then He told it to Abraham.
Abraham then prayed the Almighty thus;
"Thou, Lord, who judgest all mortal flesh,
Thou shouldest not slay the righteous with the wicked.
If there be fifty men dwelling in the place,
righteous before Thee, spare them all."
Then said God to him again: "I will spare them all,
if I find there fifty righteous."
Then began Abraham again to entreat God earnestly,
that He would not destroy them, if there were forty there,

literated). W. híwum; D. heowum.
189. W.D. for þam þe. D. heom. D. rihtwís.
190. W. fýre.
191. W. fúlan; D. fule. D.F. forligras. F. fracodestan.
192. F. sodomidiscra.
193. W.D.F. Abraham.
194. W. démst.
195. W. ofsléan. D. arleasum; W. árleasan.
196. W.D. fifti. W.D. wuniende. D. þan.
197. D. rihtwisa. D. þó. W.F. ára. D. heom.
198. D. eft tó. W. árie; D. arie. D. heom.
199. W. finde. W.D. fifti. D. rihtwisa.
200. W. begann; F. began, *cor. to* begann.
201. D.F. hí. W. feowerti.

rihtwisra wera . wunigende on ðære leode .
God him ðæs tiþode . and he began git biddan
oðþæt he becom to tyn mannum . and him tiðode god ða .
þæt he nolde hí fordón . gif he funde ðær tyn
riht-wisra manna . and he wende ða him fram .
God sende ða sona to ðam sceand-licum mannum
twegen englas on æfen . and hi abrahames broðor sunu
loth . mid his hiwum . alæddon of ðære byrig .
and ðær næs na má þe manful nære gemet .
God sende ða fyr on merigen and fulne swefel him to .
and for-bærnde hi ealle and heora burga towende .
and ealne þone eard mid egeslicum fyre .
and ðær is nu ful wæter ðær ða fulan wunodon .
and loth se riht-wisa wearð ahred ðurh god .
Be ðysum man mæg tocnawan þæt micclum fremiað
þam læwedum mannum . þa gelæredan godes ðeowas.
þæt hí mid heora ðeow-dome him ðingian to gode .
nu god wolde arian eallum ðam synfullum .
gif he þær gemette tyn riht-wise menn .
Eal-swa dathán and abiron ðe dyslice spræcon .
and mycelne teonan moyse gedydon
ongean godes willan . ðaða hí on þam westene wæron .
and forsawon his wisunge and swyðe hine tældon .
God him wearð þa yrre . and seo eorþe to-bærst
þærðær hi wicodon . mid wifum and mid cyldum
on heora ge-teldum . and hi ealle ða suncon
swa cuce into ðære eorðan . of-hrorene mid moldan .
and þæt oðer folc fleah afyrht for heora hreame .

202. W.D. wuniende. D. þæra.
203. W.D.F. getiðode. W.D.F. begann. F. þagyt.
204. W. becóm; F. com. D. tiþodæ. W.D.F. þa god.
205. D.F. hi. D. fordon. W. fúnde. D. tíen.
206. D. rihtwísra. F. *ins.* sona *after* ða.
207. W. sceandlicu.
208. F. æfen.
209. W. lóth; F. loht. W.D. híwum.
210. D. ná. F. *ins.* manna *after* má. W. mánfull; F. mánful. W.D. gemét; F. gemett.
211. D. sænde. W.F. fýr. W.D. merien; F. mérgen. W. fúlne. W.F. swéfel. W.F. tó.
212. W. byra; D. heera (*sic*).
213. W. fýre.
214. W. nú. W.F.D. fúl. W. fúlan. D. wunodan.
215. W. lóth; F. loht. W. ahredd.

righteous men, dwelling among that people.
God granted him this, and he began yet to entreat,
until he came to ten men, and God granted him then,
that He would not destoy them if He found there ten
righteous men, and He turned from him therewith.
Then God straightway sent to those shameful men
two angels in the evening, and they led Abraham's brother's son
Lot, with his family, out of the city;
and there were no more found who were not wicked.
Then God sent to them, in the morning, fire and foul brimstone,
and burned them all up, and destroyed their cities,
and all that country with awful fire,
and there is now foul water there, where those foul men dwelt,
and Lot, the righteous, was delivered by God.
By these things we may perceive that the learned
servants of God greatly benefit the laity,
when they, in their office, intercede for them to God,
since God was willing to spare all the sinful,
if He had found there ten righteous men.
Even so [was it with] Dathan and Abiram, who spake foolishly,
and did great dishonour to Moses,
against God's will, when they were in the wilderness,
and despised his guidance, and sorely upbraided him;
then God was angry with them, and the earth clave asunder
where they dwelt, with their wives and children
within their tents, and they then all sank down,
quick, into the earth, overwhelmed with mould,
and the other folk fled affrighted at their cry.

216. W. to-cnáwan. W. micelum.
217. W. láwedum. W. geláredan. F. þeowas, *alt. to.* þeowan.
218. F.D.hi. D. þéowdome. W.D.F. þingion.
219. W. árian. D. þan.
220. W. geméttе. F. týn; D. teon. D. rihtwisa.
221. W.D.F. Eall. D. swá. W. dathan; F. dáthan. F. ábiron; D. abirón. W. spræcon.
222. F. téonan.
223. W. ongéan. D.F. hi.
224. W. forsáwon. W. wísunge; F. wissunge. W. táldon; F. getældon.
225. F. him, *cor. to* hiom; D. heom.
226. D. hi *repeated.* W.F. wícodon. W.D. *om. 2nd* mid.
227. W.D. hyra getealdum. D. suncon þa. F. besuncon.
228. D. innto. A. rorene, *cor. to* hrorene. D. molden.
229. D. oþær. W. hyra. F. hréame.

Manega of ðam folce myslice oft ceorodon .
and fandoden godes and gremedon mid sprǽcon .
ac god hit gewrǽc sona þæt hi swultan gehú .
forðan ðe seo ceorung is swyðe lað gode .
and huru þæt mann gremige hine mid wor[1]dum .
And gode is swyðe lað on geleaffullum folce .
þæt þi beon ungeðwære and þwyre him betwynan .
and crist cwæð on his godspelle þæt nan cynerice
ne stent nane hwile ansund . gif hí gesome ne beoð .
for-ðam ðe god lufað soðfæst-nysse . and sibbe on mancynne .
Eft dauid se cyning ðeah þe he gecweme were gode .
agylte swyðe þearle . and god him sende ða tó .
gád þone witegan . ðas word him secgende .
Geceos ðe nu an wíte swa swa ðu wyrðe eart .
oþþe ðreo [2] gear hunger . oððe þry monðas gewinn .
þæt ðu swa lange fleo þine fynd gif ðu mage .
oððe ðry dagas man-cwealm . þa cwæð dauid him tó .
Un-eaðe me is ðis . ac me is swa ðeah leofre
þæt ic on godes handa befealle þonne ic on mannes handa befealle .
forðan þe his mildheort-nyssa syndon mænig-fealde .
God sende ða sona sumne encgel him to .
and se encgel ofslóh hund-seofontig ðusenda
on dauides anwealde ealle wæpmenn .
Þa com se encgel þær se cyningc sylf wæs .
and wolde ða slean þa ceaster-gewaran .
ac gode ofhreow ða and hraðe cwæð to ðam engle .

230. F. mislice, *cor. to* mistlice. F. céorodon.
231. W. fándodon; D.F. fandodon. F. gremedun mid sprǽcum.
232. F. hi, *cor. to* hit. D. wrǽc. W. sóna. F. *ins.* swá (*by later hand*) *after* sona. F. swultun; D. swulton. F. gehú *obliterated.*
233. W. forþam þe.
234. W.D.F. man. W.D. gremie.
236. W. un-þwére him betwýnan. F. úngeþwære. F. betweonan.
237. W.F. nán.
238. W. hwíle. F. ánsund (*accent by later hand*); D. ansúnd. W.D.F. hi gesóme.
239. W.F.D. and (*for* for ðam ðe); ðam ðe *added above the line in* A. F. soðnysse; D. soðfæstnesse.
240. W. hé gecwéme wære. F. wære. D. gode gecwéme wére.
241. F. him god. D. sænde þá.

[1] Leaf 69. [2] ra *added between the lines; thus altering it to* ðreora.

Many of the people variously murmured often,
and tempted God, and blasphemed in speech,
but God wreaked it speedily, so that they died somehow,
because such murmuring is very hateful to God,
and specially when men provoke Him by words.
And it is very hateful to God in the faithful people,
that they shall be disagreeing, and perverse among themselves;
and Christ said in His Gospel, that no kingdom
can stand anywhile entire, if it be not peaceable,
because God loveth integrity and peace among men.
Again, David the king, though He were pleasing to God,
sinned very grievously, and then God sent to him
the prophet Gad, saying these words to him,
'Choose thee now a punishment, since thou art deserving [of it],
either three years' famine, or three months' war,
that thou shalt flee for so long from thine enemies, if thou may,
or three days' pestilence.' Then said David to him,
'This is hard to me, but it is better for me nevertheless
that I should fall into God's hands rather than that I should fall into man's hands;
because His mercies are manifold.'
Then God straightway sent an angel to him,
and the angel slew seventy thousand
in David's dominion, all males.
Then came the angel where the king himself was,
and would have slain the citizens,
but God had pity then, and quickly said to the angel,

242. D. gad. W. wórd.
243. W. Gecéos. W. nú. W.D.F. án.
244. F. *has marks of obliteration after* ðreo. W.D. hungor. D. þreo (*twice*). D. gewínn.
245. D. mæge.
246. W. þrý; D. þreo. F.D. manncwealm. F. to.
247. D. ún-eaðe. D. *ins.* þis *before* swa þeah.
248. W. hánda. D. íc. W. hánda.
249. W. forþam þe. D. mildheortnessen.
250. D. sænde. W.F. sóna. W.D.F. engel. W.D. tó.
251. W.D.F. engel. F. ofsloh. W.D. hundseofonti.
252. F. ánwealde. W. wæpmenn. F. wæpmen ealle.
253. W. cóm. W.D.F. engel. W.D.F. cyning.
254. W.D. sléan.
255. D. ofhréow þá. F. raðe.

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genóh genóh hit is nú . heald þine handa .
Þa geseah dauid sylf hĭu se encgel slóh þæt folc .
and clypode to gode . and cwæð mid angsumnysse .
Ic eom þe ðær syngode . and ic sylf unrihtlice
dyde togeanes ðe . hwæt dydon þas scép .
ic bidde þæt þu awende wið min þine hand .
and wið minne hired þine hat-heortnysse .
Þa com gád se witega gangende . and cwæð him to .
Far nú and arǽr hraðe an weofod gode .
and geoffra ðine lác þæt ðes egsa geswice .
Þa dyde dauid swá . and drihten him gemiltsode
and se encgel ne moste þa menn ofslean leng .
God nolde ofslean þone scyldigan dauid
þeahðe he syngode . forðan þe he swyðe oft dyde .
ge ær ge siððan swyðe ænlice ðincg .
gode to ge-cwemednysse . and god him forði arode .
and ða þe ðær ofslagene wæron heora sawla wæron gehealdene .
Eft wæs sum leodscipe þe se lifigenda god
wolde gewitnian [1]for heora gewitleasum dædum .
þæt wæron ða niniuitiscan þe wodlice færdon .
Ða sende god him to sumne witegan
ionas gehaten . and het hi geswican
oððe hi ealle sceoldon endémes forwurðan .
Se cyningc ða gecyrde sona mid his leode .
and hi ealle fæston ðry dagas on án . and drihten him gemiltsode[2] .
Ne mæg nan mann awritan ne mid wordum areccan

256. F. genoh genoh. F. nu. W. hánda.
257. D. *om.* sylf. D. hú. W.D.F. engel. F. sloh.
258. F. *ins.* he *after* and. D. cleopode. D. angsumnesse.
259. F. *ins.* sylf *after* eom. D. self dyde unrihtlice.
260. D. *om.* dyde. D. þé. D. dyden; F. dydon (*above the line*). W. þa scép; F. þa scep; D. þas scéap.
261. F. *ins.* þe *after* bidde. W. awénde. W.D.F. mín. W.D. hánd.
262. W.D. híred. F. *ins.* awend *after* hired. D. hatheortnesse.
263. D. þá. W. cóm. D. gangenda. W.D. tó.
264. F. nu. F. án weofed.
265. W. geofra. F. lac. F. égsa. W.D. geswíce; F. geswíca.
266. D. dauíd. F. swa. W.D. gemildsode.
267. W.D.F. engel. W.D. ofsléan.
268. W.D. ofsléan.

[1] Leaf 69, back.

[2] F. *rightly makes two lines of l.* 280.

'Enough, it is now enough; hold thine hand.'
Then David himself saw how the angel slew the people,
and cried to God, and said with anguish,
'I am he that sinned, and I myself did unrightly
against Thee; what have these sheep done?
I pray thee that Thou wilt turn Thine hand against me,
and Thine indignation against my house.'
Then came Gad the prophet walking, and said to him,
'Go now, and rear quickly an altar to God,
and offer thy sacrifice, that this terror may cease.'
Then did David so, and the Lord had pity on him,
and the angel might no longer slay the men.
God would not slay the guilty David,
though he had sinned, because very often he had done,
both before and afterward, very excellent things
to the satisfaction of God, and God therefore spared him;
and those who there were slain, their souls were preserved.
Again, there was a people whom the living God
would punish for their witless deeds;
those were the Ninevites, who acted madly.
Then God sent to them a certain prophet,
hight Jonah, and bade them desist,
or they should all be destroyed together.
The king then turned directly with his people,
and they all fasted three consecutive days, and the Lord had pity on them.
A man can neither write, nor reckon in words,

269. W. forþam þe.
270. W.F. ænlice. W.D.F. þing.
271. D. gecwemednesse. W. forþí. W.D. árode.
272. D. þá þé þær. F. *ins.* ealle *after* and. W. hyra; D. hira. F. syndon gehealdene mid gode.
273. D. wǽs. D. leódscipe. W. lifiende; D. lyfigende.
274. W.D.F. gewítnian. D. hyra.
275. W.D.F. niniueiscan. W. wódlice férdon. D.F. ferdon.
276. F. sænde. D. heom (*om.* to).
277. W. geháten. W.D. geswícan.
278. F. éndemes forweorðan.
279. W.D.F. cyning. F. gecýrde. D. *ins.* to gode *after* sona. D. léode.
280. F. *ins.* to ðam sælmihtigan gode *before* and hi. W. þrý; D. þreo. D. heom. W.D. gemildsode.
281. D. mǽg. W.D. nán. W. awrítan. D. wórdum. W.D. areccean; F. gereccan.

hu oft se ælmihtiga god egeslice gewræc
his foresewennysse on scyldigum mannum .
oððe hu oft he gemyltsode man-cynne gehú .
þa ðe mid andetnysse heora yfeles geswicon .
We ne sceolan ceorigan ne sorhlice bemænan
þeah ðe us ungelimp on æhtum getime .
forðan þe seo ceorung is swyðe mycel pleoh .
þæt man wið god ceorige swa swa us sæde paulus .
Fela ungelimpa beoð on ende ðissere worulde .
ac. ge-hwá mot forberan, emlice his dæl .
swa þæt he ðurh ceorunge ne syngie wið god .
and for ðære worulð lufe him wite ge-earnige.
þes tima is ende-next and ende þyssere worulde .
and menn beoð geworhte wolice him betwynan .
swa þæt se fæder winð wið his agenne sunu .
and broðor wið oþerne to bealwe him sylfum .
and mid ðam geeacniað yfelnysse him sylfum .
ge on ðissere worulde ge on ðære toweardan .
þonne ðincð þam arleasum swylce hi æfre motan libban .
and ne cunnon ðone cwyde þe god cwæð be swylcum .
Uiri sanguinum et dolosi Non dimidiabunt dies suos . þæt is on englisc;
Ða blodigan weras and ða þe willað facn .
ne sceolan hi libban heora dagas healfe .
Ða synd blodige weras ðe wyrcað manslihtas .
and ðaðe manna sawla beswicað to forwyrde .
Ða sceolan geendian swyðe yfelum deaðe .
gif hi ær ge-endunge heora yfel ne gebetað .

282. D. egeslic gewræc.
283. W. forsewennysse; F. foreséwenysse, *cor. to* forséwennysse; D. forsewennesse. D. *om.* on scyldigum, *etc., to* andetnysse *inc.* (l. 285).
284. W. gemildsode; F. miltsode. F. manncyn, *cor. to* manncyne.
285. W. þam þe. F. ándetnysse. W.D. hyra. D. yfelas.
286. W.D.F. sceolon. W.E. ceorian; D. céorian. F. sorglice. W. bemænan.
287. W.D. þeah us. W. ungelímp; F. úngelim, *cor. to* úngelimp. W.D. on æhtum getímie. F. getímige.
288. W. forþam þe. D. *om.* swyðe.
289. D. ceorie. D. swá swá. D. sæde.
290. W. ungelímpa; D. ungelimpæ. W. énde.
291. W.D.F. mót. D. ænlice (*for* emlice). F. dæl.
292. W. swá.

how often the Almighty God has awfully wreaked
contempt of Himself upon guilty men,
or how often He has pitied mankind in some way,
those who with confession ceased from their evil.
We must not murmur, nor anxiously bemoan,
though mischance befall us respecting our possessions,
because murmuring is a very great danger,
that a man murmur against God, even as St. Paul has told us.
There will be many misfortunes at the end of this world,
but each one must patiently suffer his lot,
so that he sin not against God by murmuring,
and, for love of this world, merit for himself punishment.
This time is the last time, and the end of this world,
and men are made unjust amongst themselves,
so that the father contendeth with his own son,
and one brother with another, to their own destruction,
and thereby add iniquity to themselves,
both in this world and in that which is to come.
For it seemeth to the wicked, as if they might live for ever,
and they know not the saying, which God saith of such,
'*Viri sanguinum et dolosi non dimidiabunt dies suos*'; that is in English,
'The bloody men and those who choose deceit,
they shall not live out half their days' [Ps. lv. 23].
They are bloody men who commit manslaughters,
and those who seduce men's souls to destruction.
Such shall end by a very evil death,
if they do not amend their evil before the end.

293. W.D. wíte geearnie.
294. W. tíma. W. þisre.
295. W.F. men. W. wólice. W. betwýnan; F. betweonan.
296. D. on (*for* wið). W. ágenne.
297. F. béleawe (*sic*). D. selfum.
298. W. geeácniað. D. yfelnesse. D. selfum.
299. W. þysre. W. tóweardan; D. towearden.
300. D. þonnum. F. þingð. W.D. móton.
302. W.D.F. *om.* ðæt is on englisc.
303. W. wæras. W.D. fácn.
304. W.D.F. sceolon. D. hiera.
305. W.D. blodie. D. mannslehtas; F. mánslihtas.
307. F. Ðá. W.D.F. sceolon.
308. F. ér. W. hyra; D. hera. W. gebétað.

And ðeah þe hi sume lybbon leng ðonne hi sceoldon .
for godes geðylde þæt him ne fremað naht .
ac hi ge-eacniað heora wita . gif hi ær ende ne cyrrað .
Godes wisdom clypað . and cwyð to eallum mannum .
mid fæderlicre lufe [1]þus fægere tihtende .
Min bearn ne forgit ðu mine beboda and æ .
ac healde ðin heorta (*sic*) hi [2] geornlice .
hi gelengað þin lif . and þu leofast on sibbe .
and mildheortnyss and soðfæstnys . þe soðlice ne forlætað .
Hafa þe truwa on god of ealre ðinre heortan .
and ne truwa ðu na swyðe on þinre snoternysse .
Þenc æfre embe god on eallum ðinum wegum .
and he sylf gewissað wel þine fare .
Eadig bið se man seðe gemet wisdom .
forðan þe se wisdom is selra þone scinende gold .
and he ana is deorwurðra þonne ða dyran maðmas .
Þæt is se wisdom *þæt* man wislice libbe .
and his dæda gefadige to his drihtnes willan .
þæt he edlean underfo . on ðam ecan life
mid ðam ælmihtigan gode . þe on ecnysse rixað. AMEN.

XIV.

UIIII. *KALENDAS* MAI. *NATALE SANCTI* GEORGII MARTYRIS.

[Collated with U. = MS. Camb. Univ. Lib. Ii. 1. 33, p. 283.]

GEDWOL-MEN AWRITON GE-DWYLD ON HEORA BOCVM . BE ÐAM halgan were ðe is gehaten georius .
Nu wille we eow secgan *þæt* soð is be ðam .

309. D. læng.
310. D. heom.
311. W. hyra. W.D. wíta. W. ár. D. *ins.* (*after* ár) hiora, *cor. to* heora. W.D.F. gecyrrað.
312. D. cleopað. D. cweð.
313. F. fægre.
314. W.D. Mín. D. beárn. D. forget. W. bebóda. D. é.
315. W. heald. W.F.D. heorte. W. hí.
316. W. ho (*alt. to* he) gelengað. W.F. líf.
317. W.F. mildheortnys; D. mildheortnesse. F. soðfæstnyss; D. soðfæstnesse. W. forlǽtað.
318. W.D.F. truwan. D. *om.* ðinre.
319. W.F. na to swiðe. W. snotor-

[1] Leaf 70.
[2] hi *is added above the line.*

And though some of them live longer than they should,
through God's patience, it profiteth them naught,
but they add to their punishments, if they turn not before the end.
God's wisdom crieth, and saith to all men
with fatherly love, thus gently exhorting,
'My son, forget not thou my commands and law,
but keep them [in] thine heart diligently;
they shall prolong thy life, and thou shalt live in peace,
and mercy and truth shall verily not forsake thee.
Have thou trust in God with all thine heart,
and trust thou not overmuch in thine own wisdom.
Think ever about God in all thy ways,
and He Himself shall well direct thy course.
Blessed is the man that findeth wisdom,
because wisdom is better than shining gold,
and it alone is more precious than costly treasures.
This is wisdom, that a man live wisely,
and order his deeds according to his Lord's will;
that he may receive the reward in the eternal life,
with the Almighty God, who ruleth in Eternity. Amen.

XIV.

APRIL 23. SAINT GEORGE, MARTYR.

Heretics have written falsehoods in their books
about the holy man who is called George.
Now will we tell you that which is true about him,

nysse; D. snotornesse.
320. W. þénc. D. ymbe.
321. D. self. D. faræ.
322. W.F. mann. W. gemét. F. wísdom.
323. W. forþam þe. F. wísdom. W.F. sélra þonne. D. selre.
324. W.F. ána. D. deora.
325. F. *ins.* se *above the line.* W. wisdóm. D. mann. W. wíslice.
326. W. dǽda gefadie.
327. W.F. underfó. W. life.
328. F. mid þam þe leofað and rixað á buton ænde, amen (*in later hand, the orig. MS. ending with* life (*l.* 327). D. *om l.* 328.

Title; for VIIII., U. *has* VIII. *For* NATALE, U. *has* PASSIO.
1. U. Gedwolmenn.

þæt heora gedwyld ne derige digellice ænigum .
Se halga georius wæs on hæþenum dagum
rice ealdor-man . under ðam reþan casere
þe wæs datianus geciged . on ðære scire cappadocia .
Þa het datianus ða hæðenan ge-gaderian
to his deofol-gildum his drihtne on teonan .
and miþ manegum ðeowracum þæt mancynn geegsode .
þæt hi heora lac ge-offrodon þam leasum godum mid him .
Þa geseah se halga wer þæra hæðenra gedwyld
hu hi ðam deoflum onsægdon and heora drihten forsawon .
ða aspende he his feoh unforh (*sic*) on ælmyssum
hafen-leasum mannum þam hælende to lofe .
and wearð þurh crist gebyld . and cwæð to ðam casere .
Omnes dii gentium demonia . dominus autem caelos fecit .
Ealle þæra hæðenra godas synd gramlice deofla .
and ure drihten soðlice geworhte heofonas .
Þine godas casere syndon gyldene . and sylfrene .
stænene . and treowene . getreow-leasera manna hand-ge-weorc .
and gé him weardas settað þe hí bewaciað wiþ þeofas .
Hwæt þa datianus deo'follice geyrsode
ongean ðone halgan wer . and het hine secgan
of hwilcere byrig he wære . oþðe þwæt his nama wære .
Þa andwyrde georius ðam arleasan and cwæð .
Ic eom soðlice cristen and ic criste þeowige .
Georius ic eom gehaten . and ic hæbbe ealdor-dom
on minum earde . ðe is gehaten cappadocia .
and me bet licað to forlætenne nu
þisne hwilwendlican wurðmynt . and þæs wuldor-fullan godes
cyne-dome gehyrsumian on haligre drohtnunge .
Þa cwæð datianus . þu dwelast georı .
genealæc nu ærest and geoffra þine lac

4. U. derie.
7. U. datianus, *for* þe wæs datianus geciged. U. capadocia.
10. U. mancyn.
11. U. lác.
13. U. on-sægdan.
14. U. un-forht.
17. U. demonia; *omitted and added in margin.*
18. U. syndon. U. deoflu.

[1] Leaf 70, back.

that their error may not secretly harm any one.
The holy George was in heathen days
a rich noble under the cruel emperor,
who was called Datian, in the province Cappadocia.
Then Datian bade men gather the heathen
to his devil-worship, as an insult to his Lord,
and, with many threats, frightened the people
so that they offered their sacrifices to the false gods with him.
When the holy man saw the error of the heathen,
how they sacrificed to the devils, and dishonoured their Lord,
then he distributed his property fearlessly in alms
to poor men, to the Saviour's praise,
and became emboldened through Christ, and said to the emperor,
'*Omnes dii gentium demonia, dominus autem caelos fecit.*'
'All the gods of the heathen are cruel devils,
and our Lord verily wrought the Heavens' [Ps. xcvi. 5].
Thy gods, Emperor, are golden and silvern,
stone and wooden, the handiwork of unbelieving men,
and ye set guards over them to watch them against thieves.'
So then Datian became fiendishly angered
against the holy man, and bade him say
of what city he was, and what was his name.
Then George answered that impious man, and said,
'I am verily a Christian, and I serve Christ,
"George" I am called, and I hold authority
in my country, which is called Cappadocia,
and it liketh me better to forego now
this transitory honour, and to minister to the kingdom
of the glorious God in holy service.'
Then said Datian, 'Thou errest, George,
Approach now first [of all], and offer thy sacrifice

21. U. stǽne ⁊ treowe getreowleásra.
22. U. ge. U. hi.
23. U. deoflice.
24. U. ongen. U. segan.
25. U. wǽre.
27. U. þeowie.
28. U. habbe.
29. U. gearde. U. capadocia.
31. U. wuldorfyllan.
33. U. georius.
34. U. genealǽc. U. lác.

þam unofer-swiðendum (*sic*) apolline . seðe soþlice mæg
þinre nytennysse gemiltsian . and to his manrædene gebigan .
Georius þa befran þone feondlican casere .
hwæðer is to lufigenne . oððe hwam lac to offrigenne .
ðam hælende criste ealra woruldra alysend ?
oþþe apolline ealra deofla ealdre .
Hwæt ða datianus mid deofollicum graman
het ðone halgan wer on hencgene ahæbban .
and mid isenum clawum clifrian his lima .
and ontendan blysan æt bam his sidum .
het hine þa siððan of ðære ceastre alædan
and mid swinglum þreagen and mid sealte gnidan .
ac se halga wer wunode unge-derod .
Þa het se casere hine on cwearterne don .
and het geaxian ofer eall sumne æltæwne dry .
Þa ge-axode þæt athanasius se dry .
and com to ðam casere . and hine caflice befrán .
hwi hete ðu me feccan þus færlice to þe ?
Datianus *and*wyrde athanasie ðus .
Miht þu adwæscan þæra cristenra drycræft .
Þa andwyrde se dry . datiane ðus .
Hat cuman to me þone cristenan mann .
and beo ic scyldig gif ic his scyncræft ne mæg
mid ealle adwæscan mid minum drycræfte .
Þa fægnode datianus þæt he funde swylcne dry .
and het of cwearterne lædan ðone godes cempan .
and cwæð to ðam halgan mid hetelicum mode .
For ðe geori ic begeat þisne dry .
oferswyð his drycræft oððe he þe oferswyðe .
oððe he fordó þe [1]oððe þu fordo hine .
Georius ða beheold þone hæðenan dry .
and cwæð þæt he ge-sawe cristes gife on him .

38. U. hwáðer. U. lác.
39. U. worulda alusend.
41. U. deoflicum.
42. U. hengene ahebban.
44. U. blasan. U. sidan.
45. U. *insert* ⁊ *before* het. U. alædan.
46. U. þreagan. U. sealtan.
48. U. cweartern.

[1] Leaf 71.

to the unconquered Apollo, he who may verily
have pity on thy ignorance, and turn thee to his homage.'
George then interrogated the fiendlike emperor;
'Which is to be loved, or to whom is sacrifice to be offered,
to Jesus Christ, the redeemer of all worlds,
or to Apollo, chief of all devils?'
Thereupon Datian, with devilish anger,
commanded the holy man to be hung up on a gibbet,
and his limbs to be torn with iron claws,
and torches to be kindled on both sides of him;
after that, he commanded him to be led out of the city,
and to be tortured with scourges, and rubbed with salt;
but the holy man remained unhurt.
Then the emperor ordered him to be put in prison,
and bade enquire everywhere for some noted sorcerer.
Then Athanasius the sorcerer heard of the matter,
and came to the emperor, and asked him boldly,
'Why badest thou fetch me thus suddenly to thee?'
Datian answered Athanasius thus,
'Canst thou extinguish the Christian's sorcery?'
Then the sorcerer answered Datian thus.
'Bid the Christian man come to me,
and may I be guilty if I cannot
totally extinguish his magic by my sorcery.'
Then rejoiced Datian that he had found such a sorcerer,
and bade bring God's champion out of prison,
and said to the saint, with fierce anger,
'For thee, George, I have procured this magician;
overcome his magic, or let him overcome thee,
either let him undo thee, or do thou undo him.'
George then looked upon the heathen magician,
and said that he perceived Christ's grace in him.

49. U. dry.
51. U. befran.
52. U. hwí héte. U. férlice.
53. U. *and*wurde.
55. U. *and*wyrdæ.
56. U. man.
57. U. ic beo. U. scín-cræft.
61. U. hételicum.
62. U. géori.
64. U. þe fordo.

Athanasius ða ardlice genam
ænne mycelne bollan . mid bealuwe afylled
and deoflum betæhte ðone drenc ealne .
and sealde him drincan ac hit him ne derode .
Þa cwæð eft se dry . Git ic dó an þincg .
and gif him *þæt* ne derað . Ic buge to criste .
He genam ða ane cuppan mid cwealm-ber*um* drence .
and clypode swyðe to sweartum deoflum .
and to ðam fyrmestu*m* deoflum . and to ðam ful strangum .
and on heora naman hegol þone gramlican drenc .
sealde ða drincan þam drihtnes halgan .
ac him naht ne derode se deofollica wæta .
Ða geseah se dry *þæt* he him derian ne mihte .
and feol to his fotum fulluhtes biddende .
and se halga georius hine sona gefullode .
Hwæt ða datianus deoflice wearð gram .
and het geniman þone dry þe þær gelyfde on god .
and lædan of ðære byrig and beheafdian sona .
Eft on þam oþrum dæge het se arleasa casere
gebindan georium on anum bradum hweowle .
and twa scearpe swurd settan him to-geanes .
and swa up ateon and under-bæc sceofan .
Þa gebæd georius hine bealdlice to gode .
Deus in adiutorium meum intende d*omine* ad adiuuandum me festina .
God beseoh ðu on minum fultume . drihten efst þu nu me to fultumigenne .
and he wearð þa gebroht mid þysum gebæde on þam hweowle .
Þa tyrndon þa hæðenan hetelice *þæt* hweowl .
ac hit sona tobærst and beah to eorðan .
and se halga wer wunode ungederod .
Datianus þa dreorig wearð on mode .

67. U. heardlice.
68. U. afulled.
69. U. deoflan.
71. U. dry. U. do. U. þing.
73. U. cwealmbærum drænce.
74. U. *inserts* þam *after* to.
75. U. full.
76. U. begól.
78. U. deoflica wæta.
80. U. feoll. U. fuluhtes.

Athanasius then speedily took
a great bowl, filled with a noxious draught,
and dedicated all that drink to the devils,
and gave it him to drink, but it hurt him not.
Then said again the magician, 'Yet one thing will I do,
and if that hurt him not, I will submit to Christ.'
He took then a cup, with a death-bearing drink,
and cried aloud to the black devils,
and to the foremost devils, and to the most powerful,
and in their names enchanted the fearful drink,
and gave it to the Lord's saint to drink;
but the fiendish liquor harmed him not a whit.
Then the sorcerer saw that he could not hurt him,
and fell at his feet, praying for baptism;
and the holy George straightway baptised him.
Then Datian became fiendishly angry,
and bade seize on the sorcerer, who had there believed in God,
and bring him out of the city, and instantly behead him.
Again on the second day the wicked emperor commanded
George to be bound on a broad wheel,
and two sharp swords to be set against him,
and so to be drawn up, and shoved backwards.
Then George commended himself boldly to God;
'*Deus in adiutorium meum intende; domine, ad adiuuandum me festina.*'
'Give heed, O God, to deliver me, make haste now to help me, O Lord' [Ps. lxx. 1].
and he was then brought with this prayer to the wheel.
Then the heathen men turned the wheel savagely,
but it instantly burst asunder, and bent to the earth,
and the holy man remained uninjured.
Datian then became sad in his mind,

83. U. genímaN. U. drý.
88. U. upp.
91. U. *inserts* þæt is *before* God. U. *om.* nu.
92. U. *om.* þa. U. gebede. U. hwéowle.
93. U. hételice. U. hweowol.

and swor ðurh ða sunnan . and ðurh ealle his godas
þæt he mid mislicum witum hine wolde fordón .
Ða cwæð se eadiga georius him to .
Þine ðeow-racan synd hwilwendlice .
ac ic ne forhtige for ðinum gebeote .
þu hæfst minne lichaman on ðinum anwealde .
ac ðu næfst swa þeah mine sawle . ac god .
Þa het se casere his cwelleras feccan
ænne ærene hwer . and hine eal[1]ne afyllan
mid weallendum leade . and lecgan georium
innon ðone hwær . þaða he hattost wæs .
Þa ahof se halga to heofonúm his eagan .
his drihten biddende and bealdlice cweðende .
Ic gange into þe on mines drihtnes naman .
and ic hopige on drihten þæt he me ungederodne
of ðisum weallendum hwere wylle nu ahreddan .
þam is lof . and wuldor . geond ealle woruld .
And he bletsode þæt lead and læg him onuppan .
and þæt lead wearð acolod þurh godes mihte .
and georius sæt gesund on ðam hwere .
Ða cwæð se casere to þam cristes þegene .
Nast þu la georí þæt ure godas swincað mid þe .
and git hi synd geþyldige þæt hi þe miltsion .
Nu lære ic ðe swa swa leofne sunu .
þæt ðu þæra cristenra lare forlæte mid ealle .
and to minum ræde hraðe gebuge .
swa þæt ðu offrige þam arwurðan appolline .
and þu mycelne wurðmynt miht swa begitan .
Þa se halga martyr mid ðam halgan gaste afylled .
smearcode mid muðe and to ðam manfullan cwæð .
Us gedafenað to offrigenne þam undeadlicum gode .

98. U. fordon.
99. U. ediga.
102. U. hæfest.
105. U. ærenne. U. afullan.
107. U. innan. U. hwer. U. hatost.
110. U. godes (*for* drihtnes).
111. U. hé.
112. U. hwére. U. *om.* nu.
113. U. worold.
114. U. hé.

[1] Leaf 71, back.

and swore by the sun, and by all his gods,
that he would destroy him by divers torments.
Then said the blessed George to him,
'Thy tortures are transitory,
but I fear not for thy threatening;
thou hast my body in thy power,
but nevertheless not *thou* hast, but God (has) my soul.'
Then the emperor bade his torturers fetch
a brazen caldron, and fill it full
with boiling lead, and lay George
within the caldron, when it was hottest.
Then the saint raised his eyes to heaven,
praying to his Lord, and saying boldly,
'I go into thee in my Lord's name,
and I hope in the Lord that He will now deliver me
unhurt out of this boiling caldron,
to whom is praise and glory throughout all the world.'
And he made the sign of the cross over the caldron, and laid himself upon it,
and the lead was cooled by God's might,
and George sat sound in the caldron.
Then said the emperor to Christ's servant,
'Knowest thou not, O George, that our gods are striving with thee,
and even yet they are patient, that they may pity thee;
now I exhort thee, as a beloved son,
that thou altogether quit the Christians' doctrine,
and quickly incline to my counsel,
so that thou sacrifice to the venerable Apollo,
and thou mayest so obtain great honour.'
Then the holy martyr, filled with the Holy Ghost,
smiled with his mouth, and said to the wicked man,
'It befitteth us to sacrifice to the immortal God.'

115. U. cristes (*for* godes).
116. U. hwére.
118. U. geórius.
119. U. hí sund. U. miltsian.
120. U. léofne.
124. U. miht micelne wurðmunt.
125. U. afulled.
126. U. smercode.
127. U. offrienne.

Æfter ðisum bebead se ablenda datianus :
þæt mann his deadan godas deorwurðlice frætewode .
and þæt deofles templ mid deorwurðan seolfre .
and het þider lædan þone geleaffullan martyr .
wende þæt he wolde wurðian his godas .
and his lac geoffrian ðam lif-leasum godum .
Hwæt ða georius to eorðan abeah
þus biddende his drihten gebigedum cneowum .
Gehyr nu god ælmihtig þines ðeowan bene .
and þas earman anlicnyssa mid ealle fordo .
swa swa wex formylt for hatan fyre .
þæt menn ðe oncnawan and on ðe gelyfan .
þæt þu eart ana god ælmihtig scyppend .
Æfter ðisum gebede bærst ut of heofonum
swyðe færlic fyr . and forbernde þæt templ .
and ealle ða godas grundlunga suncon
into þære eorðan . and ne æteowdon siððan .
Eac swylce þa sacerdas suncon forð mid .
and sume ða hæðenan þe þær gehende stodon .
and georius axode þone arleasan casere .
On hwilcum godum tihst þu [1]us to gelyfenne?
Hu magon hi ahreddan ðe fram frecedniyssum .
þonne hi ne mihton hi sylfe ahreddan .
Hwæt ða datianus gedihte þisne cwyde .
and het ðus acwellan þone godes cempan .
Nimað þisne scyldigan þe mid scincræfte
towende ure arwurðan godas mid ealle to duste .
and dragað hine niwelne his neb to eorðan
geond ealle ðas stræt and stænene wegas .
and ofsleað hine syþþan mid swurdes ecge .
Þa tugon þa hæðenan þone halgan wer
swa datianus him gediht hæfde .

128. U. áblenda.
129. U. man. U. deorwyrðlice.
130. U. deorwurðum.
133. U. lác. U. stanum (*for* godum).
135. U. gebigdum.
138. U. weax.
139. U. men. U. gelufon.

[1] Leaf 72.

After this the blinded Datian commanded
to adorn his dead gods magnificently,
and the devil's temple with precious silver;
and bade bring thither the faithful martyr,
weening that he would worship his gods,
and offer his sacrifice to the lifeless gods.
Then George bowed down to the earth,
thus praying his Lord with bended knees,
'Hear now, God Almighty, thy servant's prayer,
and utterly destroy these miserable images,
even as wax melteth at a hot fire,
that men may know Thee, and believe in Thee,
that Thou only art God, Almighty Creator.'
After this prayer, a very sudden fire burst out
from Heaven, and burned up the temple,
and all the gods sunk utterly
into the earth, and never appeared afterward.
Likewise, the priests sunk down with them,
and some of the heathen who stood there at hand;
and George asked the wicked emperor,
'On what sort of gods persuadest thou us to believe?
How can they deliver thee from perils,
when they cannot deliver themselves?'
Thereupon, Datian endited this decree,
and bade thus to kill the champion of God;
'Take this guilty one, who, by magic,
hath turned our venerable gods altogether to dust,
and drag him prone with his face to the earth
through all the streets and stony ways,
and slay him afterward with the edge of the sword.'
Then the heathen dragged the holy man,
as Datian had directed them,

142. U. fur. U. for-bærnde.
144. U. éteowdon næfre syþþan.
148. U. tíhst.
149. U. hí. U. fræcednyssum.
153. U. þyssne.
155. U. neowelne.
157. U. *om.* syþþan.
158. U. tugun.
159. U. het (*for* him gediht hæfde).

oðþæt hi comon to ðære cwealm-stowe .
and se martyr bæd þæt he hine gebiddan moste .
to ðam ælmihtigan gode and his gast betæcan .
He þancode ða gode eallra his godnyssa .
þæt he hine gescylde wiþ þone swicolan deofol .
and him sige forgeaf þurh soðne geleafan .
He gebæd eac swylce for eall cristen folc .
and þæt god forgeafe þære eorðan renas .
for þan ðe se hæða þa hynde ða eorðan .
Æfter ðisum gebæde he bletsode hine sylfne .
and bæd his slagan þæt he hine sloge .
Mid þam ðe he acweald wæs . ða comon þyder sona
his agene land-leode geleofede on god .
and gelæhton his lic and læddan to þære byrig
þe he on ðrowode . and hine ðær bebyrigdon
mid mycelre arwurðnysse . þam ælmihtigan to lofe .
Þa asende [sona] drihten ren-scuras .
and þa eorðan gewæterode þe ær wæs for-burnen .
swa swa georius bæd ærðan þe he abuge to slege .
Hwæt ða datianus wearð færlice ofslagen
mid heofonlicum fyre . and his geferan samod
þa ða he hamwerd wæs mid his heah þegenum .
and he becom to helle ærðan þe to his huse .
and se halga georius siðode to criste .
mid ðam he á wunað on wuldre . Amen.

160. U. hí.
163. U. Hé. U. ealra.
166. U. godes (*for* cristen).
168. U. háþa. U. þá.
169. U. gebede.
172. U. landleoda. U. gelyfede.
173. U. líc. U. læddon.
175. U. arwyrðnysse.

until they came to the place of execution,
and the martyr asked leave that he might pray
to Almighty God, and commend his spirit.
Then he thanked God for all His mercies,
that He had shielded him against the deceitful devil,
and had given him victory through the true faith.
He prayed likewise for all Christian folk,
and that God would give rain to the earth,
because the heat was then wasting the land.
After this prayer he crossed himself,
and bade his slayer to kill him.
When he was slain, there came straightway thither
the people of his own country, believers in God,
who took his body, and brought it to the city,
wherein he had suffered, and there buried him
with great honour, to the praise of the Almighty.
Then the Lord sent rain-showers,
and watered the earth, which before was burned up,
even as George had prayed, before he bowed to the death.
Lo, then, Datian was suddenly slain
by fire from heaven, and his companions together,
as he was going homeward with his high thanes,
and he went to hell before he reached his house;
and the holy George journeyed to Christ,
with whom he ever dwelleth in glory. Amen.

176. U. *rightly supplies* sona *after* drihten.
177. U. gewǽterode. U. ǽr.
180. U. heofonlice fyre.
181. U. degnum (*sic*).
182. U. *om.* his.
183. U. geórius.

XV.

UII. *KALENDAS* MAI . PASSIO *SANCTI* MARCI EUANGELISTE.

[Collated with C. = MS. Corpus Christi College, Cambridge, 198; U. = MS. Cambridge University Library, Ii 1. 33; and V. = Cotton, Vitel. D. 17 (much burnt).]

MARCVS SE GODSPELLERE BE GODES DIHTE GE-FÓR
TO AEGIPTA lande and ðær lærde þæt folc .
and to fulluhte gebigde fram þam fulan hæþenscype .
He ferde þa geond eall ðæt ægiptisce land
sawende godes sæd . and ða seocan gehælde .
[1]Hreoflige he geclænsode fram ðære unclænan coðe .
wode he gehælde . and on witte gebrohte .
and adræfde þa[2] deofla þe derodon mannum .
Þa gelyfdon ða hæðenan on ðone soðan hælend
and wurdon gefullode . and towurpon heora deofol-gild .
He wearð þa æt nextan geneosod þurh god .
and se halga gast het hine faran
to alexandrian byrig . and bodian geleafan .
Seo burh is mærost mid egyptiscum man-cynne .
Hwæt þa se god-spellere gegrette his gebroðra .
and sæde þæt se hælend hine hete faran
to alexandrian byrig . and bodian geleafan .
Hi þa sona eoden to scipe mid him .
and bædon god georne þæt he his weg gewissode .
He ferde ða on scipe . oð þæt he gesundful becom
to alexandrian byrig . and bodode ðær geleafan .
and fela wundra worhte and ðær wunode lange .
Sum sutere siwode þæs halgan weres sceos .

Title. U. MAI; C. DE QUARTA . EUANGELISTAS . MATHEUS MARCUS . LUCAS . IOHANNES.
1. U. gefor; C. for.
2. U. egipta; C. egypta. C. lánde. C. þér lærde.
3. C. gebígde. C. hæþen-scype.
4. C. férde. C.U. *om.* eall. C.U. egiptisce. C. lánd.
5. C. sáwende. U. sæd. C.U. gehælde.
7. C. wóde. C. gehælde. C.U. gewitte; V. gewitte he.
8. C. deoflu. C.U. deredon. U. þam mannum; C. þam mancynne.
9. C. gelýfdon.

[1] Leaf 72, back.

[2] þa *is added above the line.*

XV.

APRIL 25. ST. MARK, EVANGELIST.

Mark the Evangelist by God's direction journeyed
to the Egyptians' land, and there taught the people,
and inclined them to baptism from foul heathenism.
Then went he through all the Egyptian land,
sowing God's seed, and healed the sick.
He cleansed the lepers from the unclean disease;
he healed the possessed, and brought them to their wits,
and drave out the devils who harmed men.
Then the heathen believed on the true Saviour,
and were baptised, and cast away their idols.
Then he had next a visitation from God,
and the Holy Ghost bade him go
to the city of Alexandria, and preach the faith.
This city is the most famous in the Egyptian nation.
Then the Evangelist greeted his brethren,
and said that the Saviour had bidden him go
to the city of Alexandria, and preach the faith.
They forthwith went to the ship with him,
and prayed God fervently that He would direct his way.
He went then in the ship until he arrived safely
at the city of Alexandria, and there preached the faith,
and wrought many miracles, and abode there long.
A certain shoemaker was sewing the holy man's shoes,

10. C. towurpan.
11. C. nyhstan.
12. U. V. *ins.* þa *before* het; *so* C. *ins.* þá.
13. C. bodigan.
15. C. gebroðru.
16. U. sǽde. U. hǽlend. C.U. héte.
18. C. sóna. U. C. eodon.
19. U. bǽdon.
20. U. Hé. C. þá. U.V. gesundfull.
21. C. þǽr.
22. V. geworhte. C. lánge.
23. U. *ins.* (*above*) hit gelamp æt sume sæle þæt *before* sum sutere. C. sútere séowode.

and ðurh-þide his hand hetelice swyþe .
ac se halga wer hine gehælde sona .
and to fulluhte gebigde and fela oðre mid him .
Anianus wæs gehaten se ylca sutere .
and he geþeah swa for gode . þæt se godspellere hine gesette
þam folce to bisceope þære burh-scire .
He ge-hadode eac þa ðry messe-preostas .
and seofon diaconas . and endleofan clericas .
Þa syrwdon ða hæðenan and hine beswican woldon .
forþan þe he awende heora gewunelican ðeawas .
and heora goda offrunga mid ealle adwæscte .
Þa ferde se godspellere fram ðære byrig .
to ðam geleaffullum ðe he ær lærde .
and ðær þurhwunode wel twa gear mid him .
and getrymede ða gebroðra ðe he ær to gode gebigde .
and þær bisceopas gehadode . and halige preostas .
and ferde eft ongean to alexandrian byrig .
and gemette þær fela gemenig-fealde on geleafan .
and on godes gife ðeonde and he ðæs þancode gode .
Hi hæfdon eac aræred on hrædincge ane cyrcan .
and weox se geleafa . and godes wuldor scean .
Þa worhte marcus myccle wundra .
he gehælde untrume on ðæs hælendes naman .
blinde and deafe . and bodode geleafan .
[1] and ða hæðenan cepton hu hi hine acwealdon .
Þa com seo halige easter-tid . and þa hæðenan cepton
hwær se godspellere mæssode . and mærsode his drihten

24. C. þurh þydde. C. hánd. U. hételice. C. swýþe.
25. C.U. gehælde. C. sóna.
26. C. gebýgde. C. oþra.
27. C.U. Aníanus. C. geháten. V. hatte (*for* wæs gehaten). C. U. súlere.
28. C. swá.
29. C. bisceoppe; U. biscope. C. ⁊ þære.
30. C. gehádode þa éac þrý mæsse-preostas. V. ðreo.
31. U. seofan; C. vii. U. endlufan; C. xi; V. ændlyfan.
32. U. syrwdon, *and* (*above*) þohtan; C. wurdon. U. hæþenan. U. &, *and* (*above*) þæt hi. U. híne. C. U. beswícan.
33. C. forþon he.
34. C.U. offrunge.
35. C. férde.
36. C.V. geleaffullan. U. ær. C. lærde.
37. U. twá. C. mid him on. V. he*om*.

[1] Leaf 73.

and pierced through his hand very severely,
but the holy man healed him immediately,
and inclined him to baptism, and many others with him.
This same shoemaker was called Anianus,
and he throve so in godliness that the Evangelist set him
over the people as bishop of the city.
Then he consecrated also three mass-priests,
and seven deacons, and eleven clerks.
Then the heathen laid snares, desiring to entrap him,
because he had changed their wonted customs,
and utterly extinguished the offerings of their gods.
Then the Evangelist departed from the city
to the faithful whom he had before taught,
and there continued about two years with them,
and strengthened the brethren whom he had before converted to God,
and there consecrated bishops and holy priests,
and journeyed back again to the city of Alexandria,
and found there many multiplied in the faith,
and thriving in God's grace, and he thanked God for this.
They had also erected a church in haste,
and the faith waxed, and God's glory shone.
Then Mark wrought many miracles;
in the Saviour's name he healed impotent men,
blind and deaf, and preached the faith,
and the heathen sought how they might slay him.
Then came the holy Eastertide, and the heathen sought
where the Evangelist was saying mass, and magnifying his Lord,

38. C.U. getrymde. C. gebróþra. C. ær. C. gebígde.
39. C. gehádode.
40. C. alexsandrian.
41. U. gemenigfylde; C. gemænigféalde; V. gemænig-fylde. V. *ins.* gode *after* on.
42. C. gode þáncode.
43. U. arærad. U. hrædinge; V. hrædinge. C. on hrædince arǽred. C. cirican.
44. C. sé. C. þær scean.
45. C. mycele; U. micle.
46. C.U. gehælde.
47. C. blínde. C. déafe. U. bodade.
48. C. hǽþenan cépton. U. þa (*above*); keptan. U. hí.
49. C. eastertíd. U. kepton; C. cépton.
50. U. hwǽr. C. mǽrsode.

þe on ðam ylcan dæge of deaðe arás .
and urnon endemes to and hine gelæhton .
Becnytton ða his swuran sona mid rape .
and tugon geond ða stræt . swa þæt þa stanas wæron
mid his blode begotene . and mid his flæsce begleddode .
and se halga marcus micclum þancode .
þam hælende criste þæt he for hine þrowode .
Þa siððan on æfentiman hi setton hine on cweartern .
oð þæt hi beðohton hu hí hine acwealdon .
Efne þa on middere nihte wearð mycel eorð-styrung .
and godes encgel fleah færlice to þam cwearterne .
and awræhte þone godspellere . and ðas word him sæde .
Þu godes þeowa . þin nama is awriten
on ðære liflican béc and ðin gemynd ne ateorað .
and ðu eart gefera ðære upplican mihte .
þær ðu á lyfast . and þin gast bið on heofonum .
and þin rest ne losað næfre on worulde .
Þa astrehte se halga his handa and cwæð .
Ic ðancie ðe drihten þæt ðu me ne forlete .
ac gemundest min mid þinum halgum .
Ic bidde þe nu hælend crist . onfoh mine sawle on sibbe .
and ne geðafa þu þæt ic beo fram ðe ascired .
Mid þam ðe he þis cwæð . þa com crist sylf him to .
on þære ylcan gelicnysse þe he leofode on worulde .
and hine mid sibbe gegrette . and sæde him þas word .
Pax tibi marce noster euangelista
Sy þe syb marce ure godspellere .
And marcus him cwæð to . Min drihten hælend .
and se hælend siðode sona to heofonum .

51. U. aras.
52. C. úrnon. C. endemys. C.U. híne. U. gelǽhton; V. geleahton.
53. C. þá. C. swéoran mid anum rape.
54. C. stræta; U. strǽt. C. stánas.
55. C. blóde. C. flǽsce begleddod.
56. C. U. miclum. C. þáncode.
57. C.U. hǽlende. C. þrówode.
58. V. Ðæs. C. æfen-tíman; U. æfentíman. C. híne. C. cwearterne.
59. C. hí. C. U. hi. U. híne.
60. C. éfne. U. middre.
61. C.U. engel. C. fǽrlice.
62. U.V. awrehte. U. sǽde. C. *has* and þam godspellere þas word him sæde.
63. U. þín. U. awríten.

who, on that same day arose from death,
and ran together and seized him.
Then straightway they knotted a rope about his neck,
and dragged him through the streets, so that the stones were
sprinkled with his blood, and befouled with his flesh,
and the holy Mark greatly thanked
the Saviour Christ, that he was suffering for Him.
Then afterward, at eventide, they put him in prison,
until they had considered how they might kill him.
Lo! then, at midnight there was a great earthquake,
and God's angel flew suddenly to the prison,
and aroused the Evangelist, and said these words to him,
'Thou, God's servant, thy name is written
in the book of life, and thy memorial faileth not.
And thou art a companion of the celestial power
where thou shalt ever live, and thy spirit shalt be in heaven,
and thy resting-place shall never be lost in the world.'
Then the Saint stretched out his hands and said,
'I thank Thee, Lord, that Thou hast not forsaken me,
but rememberest me with Thy saints.
I pray Thee now, Jesus Christ, receive my soul in peace,
and suffer not that I be separated from Thee.'
While he was saying this, there came Christ Himself to him,
in the same likeness in which He had lived in the world,
and gave him the greeting of peace, and said to him these words,
'*Pax tibi, Marce, noster euangelista,*'
'Peace be with thee, Mark, our Evangelist.'
And Mark said to Him, 'My Lord Jesus';
and the Saviour straightway departed to heaven.

64. C. líflican. C. atéorað.
65. V. ðæra. U. uplican.
66. C.V. leofast.
67. C. néfre; *om.* on worulde.
68. C. hánda.
69. C. þáncie; V. ðancige. C. forléte.
70. C. gemúndest mín. V. halgan.
71. U. hælend. C. onfóh. C. sáwle.
72. U. þafa. C. *om.* þu. U. astyred.
73. C. tó.
74. C. gelícnysse; U. gelicnesse. U. léofode; V. life.
75. C. U. grette. C. séde. C. wórd.
76. C. euuangeliste; U. euuangelista.
77. U. sibb. C. marcus.
78. C. him tó cwæþ.
79. C. hælend. V. ða (*for* sona).

Hwæt þa on ærne merigen comon ðа arleasan hæðenan .
and becnytton his swuran eft sona mid rape .
and drogon hine eft swa swa hi ær dydon .
huxlice sprecende be ðam halgan were .
and se eadige marcus mycclum þæs ðancode
þam hælende criste . and cwæð þis gebæd .
In manus tuas domine commendo spiritum meum .
On þine handa drihten . ic betæce minne gast .
and he gewat mid þam [1]worde of worulde to gode .
mid ðam he á blyssað butan earfoðnyssum .
þa woldon þa hæðenan his lic forbernan
and worhten mycel ád . ac hit wearð adwæsced .
swa þæt god asende swyðe mycel rén .
ofer ealne þone dæg mid eges-licum ðunore .
swa þæt manega hus hetelice feollon .
and eac manega menn mid ðam þunore swulton .
and þa oðre flugon mid fyrhte fornumene .
Comon þa syððan sona þa cristenan .
eawfæste weras and hi aweg feredon
þæs godspelleres líc . and ledon on anre þryh .
and mid arwurðnysse bebyrigdon . mid gebedum þancigende .
þæt hi swilcne halgan mid him habban moston .
him to mund-boran . to þam ælmihtigan gode .
þam sy wuldor and lof á to worulde AMEN.

ITEM ALIA.

We habbaþ nu gesæd sceort-lice on ðysum gewryte
hu se halga marcus wæs gemartyrod .
Nu wylle we eow secgan hu se halga hieronimus
be ðam feower godspellerum . ðe gode gecorene synd .

80. C. U. mergen ; V. merien. C. cómon. C. hæþenan.
81. C. swéoran. C. rápon.
82. C. drógon. U. hí ær.
84. C.U.V. eadiga. C. myclum ; U. miclum. U. *om.* þæs. C. þáncode.
85. C.U. gebed.
87. C. hánda. C. betæce. C. gást.
88. C. gewát. C. wórde.
89. V. áá. C.U. buton.
90. C. hæþenan. C.U. líc. U. forbærnan ; C. forbærnan.

[1] Leaf 73, back.

Then in the early morning came the wicked heathen,
and knitted his neck a second time with a rope,
and dragged him again, even as they did before,
shamefully speaking about the holy man;
and the blessed Mark greatly thanked
the Saviour Christ for this, and said this prayer:
'*In manus tuas, domine, commendo spiritum meum*;
Into Thine hands, Lord, I commend my spirit.'
And with these words he departed from the world to God,
with Whom he ever rejoiceth without weariness.
Then the heathen desired to burn his body,
and made a great pyre, but it was extinguished;
for God sent a very great rain
during the whole day, with awful thunder,
so that many houses fell with violence,
and also many men died by the thunder,
and the rest fled, seized with terror.
Then soon after came the Christians,
pious men, and they bare away
the Evangelist's body, and laid it in a coffin,
and buried it honourably, with prayers giving thanks,
(that they might have with them such a saint
to be their protector), to the Almighty God,
to Whom be glory and praise for ever and ever. Amen.

OTHER THINGS (THE FOUR EVANGELISTS).

We have now related briefly in this writing
how the holy Mark was martyred.
Now will we tell you how the holy Jerome wrote
concerning the four Evangelists who are chosen of God,

91. C.U. worhton. V. micelne. V. wærð. C. acwénced; U. acwenced (*for* adwæsced).
92. C. swá. C. mycelne; U. V. micelne. U. ren.
95. C.V. men. C. þunere.
97. C. sóna. U. *om.* þa *before* cristenan.
98. C. æwfæste. U. hí.
99. C. lédon on ánre þrúh. V. ðruh.
100. U. arwurðnesse; C. eadmodnysse. C. þánciende.
101. C. on habban.
102. V. heom.
103. C. lóf. U. a.
Title. C.U. *om.* ITEM ALIA; V. *has* DE QUATVOR EVANGELISTARUM.
104. C. nú.
106. C.U. snotera (*for* halga).
107. V. synt,

awrat on ðære fore-spræce þaða he awende cristes bóc
of ebreiscum gereorde . and sume of greciscum .
to læden-spræce on þære ðe we leorniað .
He cwæð þæt lucas sæde swa swa hit ful soð is .
þæt manega menn ongunnon godspel to writenne
butan þam halgan gaste and þæs hælendes wissunge .
and be heora gewille sædon swa swa him geþuhte .
and þam gelamp seo awyrigung þe se witega cwæð .
Wa þam þe witegað be heora agenre heortan .
and farað æfter heora gaste . and cwæðaþ þæt hiṫ god sæde
þæt þæt hi secgað and god hi ne sende .
Be swilcum cwæð se hælend eac on sumere stowe .
Warniað eow georne wið lease witegan .
þa ðe cumað to eow on sceape gelicnysse .
and hi synd wiþ-innan reafigende wulfas .
Ac seo geleaffulle gelaðung þe is gelogod on criste .
and on him gefæstnod swa swa on fæstum stane .
ne under-fehð þa gesetnyssa þe swilce gedwolan
ðurh hi sylfe gesetton . buton soðfæstnysse .
Se forma god-spellere [is] þe gode gecoren wæs .
matheus gehaten [1]þone se hælend geceas
of woruldlicum tollere to gastlicum godspellere .
and he wæs an ðæra twelfa godes ðegna .
þe awrat on ebreisc ærest þa godspel .
þe on ðæra (*sic*) forman béc . beoð geendebyrde .
He awrat hi on ebreisc þam ebreiscum mannum .
ðe on iudea lande gelyfdon on criste .
and wolde mid ðam gewrite þe hi wæron on afedde .
heora geleafan getrymman . forðan þe he lufode hi

108. C. awrát. C. forespræce. U. boc.
109. C. geréorde.
110. C.U. ledenre. C. spræce.
111. C. sǽde. U.V. full.
112. C. mange men. U. godspell. C. wrítenne ; V. writanne.
113. U. halgen. C. gáste.
114. C. sǽdon. C. heom.
115. V. and of þam. C. awyrgung.
116. C.U. witegiað.
117. C. gáste. C.U. cweðað. C. sǽde.
118. C.U. hí. V. sægcað. C. *om.* ne. C. asende.
120. C. gewitegan.
121. C. scéapa ; U. sceapa. U. gelicnessa.
122. U. hí. V. synt. C. reafgende.

[1] Leaf 74.

in the Preface, when he translated Christ's book
from the Hebrew tongue, and some from the Greek,
into the Latin speech, in which we learn.
He quoth that Luke said, even as it is very true,
that many men began to write the Gospel
without the direction of the Holy Ghost, and of the Saviour,
and according to their own will said even as it seemed to them,
and on them fell the curse which the prophet spake,
'Woe to them that prophesy out of their own heart,
and go after their own spirit, and say that God spake
that which they say, and God hath not sent them.'
Of such spake the Saviour also in a certain place,
'Carefully be ye ware of false prophets,
who came to you in sheeps' semblance,
and within they are ravening wolves.'
But the orthodox church, which is established in Christ,
and fastened in Him, even as in a sure stone,
receiveth not the writings which such heretics
wrote of themselves without truth.
The first Evangelist, who was chosen by God,
[was] named Matthew, whom the Saviour chose
from being a worldly taxgatherer to be a spiritual Evangelist,
and he was one of the twelve servants of God;
he wrote the Gospel first in Hebrew,
which is set in order in the first book.
He wrote it in Hebrew for the Hebrew people
who in the land of Judea believed in Christ;
and desired, by that scripture whereon they were fed,
to confirm their faith, because he loved them;

124. C. swá swá. C. stánum; U. stáne.
125. V. eac ne (*for* ne). C. he þa.
126. U. hí. U. butan.
127. U. *ins.* is *bef.* þe: *so* C. *ins.* ys.
128. C. geháten. C. hálend. C. gecéas.
129. V. *om.* gastlicum.
130. V. þære. C. U. cristes (*for* godes). C. ðegena.
131. C. awrát. U. godspell.
132. C. V. þære. U. bec. C. geéndebyrde.
133. U. hí. U. *om.* mannum.
134. C. lánde. C. gelýfdon. C. crist.
135. C. wólde. C. gewritum. U. hí.
136. C. forðam þe. C.U. hí.

and he sceolde ðа faran to fyrlenum lande .
to hæþenum leodum hi to lærenne .
þa wolde he on ær . his agenre leode
þæt godspell awritan . ærðam þe he gewende him fram .
Se oðer godspellere is marcus . þe wæs mid þam apostole PETRE
getogen on lare . and to geleafan gebiged .
Petrus wæs his god-fæder and hine gode gestrynde .
and he swa lange folgode his fulluht-fædere petre .
oð þæt he gesette mid soðum geleafan .
þa oðre cristes bóc on italia lande .
Ne ge-seah he crist on life . ac he leornode swaðeah
of petres bodunge hu he ða bóc gesette .
and petrus hi sceawode and sealde to rædenne .
Se ðridda godspellere is lucas . se wæs læce on worulde .
and wunode mid ðam apostolum . and mid paule syððan .
þeowigende þam ælmihtigan butan ælcum leahtre .
on clænum life æfre buton wife . mid godes gaste afylled .
and he ða godspel awrat . and wislice geende-byrde .
and actus apostolorum eac he gesette .
He awrat his godspell on achaian lande .
and gewat to gode mid ðam halgan gaste afylled .
ða þa he wæs on ylde feower and hund-eahtatig geara .
Se feorða godspellere is iohannes cristes moddrian sunu .
se wæs criste swa leof þæt he hlynode uppan his breoste .
on ðam þe wæs behyd [eall] se heofonlica wisdom .
swylce he of ðam drunce þa deopan lare .
þe he siððan awrát on wundorlicor gesetnyssa .
swa þæt he ofer-stah ealle gesceafta .
and þa word geopenade þe englas ne dorston .

137. C. scólde þá. U. landum; C. lándum.
138. V. ðeodum. U. hí. C. láranne; U. lærene.
139, 140. C. wólde hé an ær þa godspel awrítan hys agenre leode, &c.
140. U. ær þan þe. C. gewénde; U. wende.
141. C.U. om. is. C. se wæs.
142. C. láre. C. geléafan gebíged.
143. V. wæs eac his. C. getrymde.
144. C. lánge. U. fulluht-fæder.
146. C. ðá. on þære cristes bóc on igtalia lánde.
147. C. léornode.
148. U. boc.
149. U. hí. C. scéawode. C. rǽdenne.
150. C. láce.

and he had to depart then into far distant lands
to heathen nations, to teach them.
Then he desired first of all to write the Gospel
for his own people, before he departed from them.
The second Evangelist is Mark, who was by the Apostle Peter
educated in doctrine, and converted to the faith.
Peter was his godfather, and begat him to God,
and he so long followed his baptismal father Peter,
until he had written, with true faith,
the second book of Christ, in the land of Italy.
He never saw Christ in life, but he learned, nevertheless,
from Peter's preaching, how he should write the book,
and Peter examined it, and delivered it to be read.
The third Evangelist is Luke, who was a physician in the world,
and dwelt with the apostles, and with Paul afterward,
serving the Almighty without any sin
in a pure life, ever without a wife, filled with God's Spirit,
and he wrote and wisely arranged the Gospel,
and he also wrote the Acts of the Apostles.
He wrote his Gospel in the land of Achaia,
and departed to God, filled with the Holy Ghost,
when he was four and eighty years of age.
The fourth Evangelist is John, Christ's aunt's son;
he was so dear to Christ that he leaned upon His breast
in which was hidden the heavenly wisdom,
as if he thence might drink the deep learning
which he afterward wrote in wonderfuller writings,
so that he surpassed all creatures,
and declared the words which angels durst not.

151. C. wunigende.
152. C. Ðeowgynde. C. ælmihtigan gode. V. leahtrum.
153. C. life. C.U. butan. C. wife.
154. U. godspell. C. awrát. C. wislice ge-éndebyrde.
156. C. awrát. C. godspel. C. achaigan lánden.
157. C. gewát þær. C. gáste.
158. C. ylde. U. hund-eahtitig; C. hund-eahte-tig.
159. C. suna.
160. C. criste. U. léof.
161. C. *ins.* eal (U.V. eall) *bef.* se heofenlica.
162. C. drúnce. C. láre.
163. U. awrat; V. *om.* U. wundorlicre gesetnesse. C. gesetnysse.
164. C. oferstáh.
165. C. wórd. C. U. V. geopenode.

He wæs ærest gecoren eallra þæra god-spellera .
ac he is forði se feorða forþan þe he sette þa feorðan bóc.
æfterðam þe ða oðre ge-endebyrde wæron .
[1]and wide geond þa woruld awritene wæron .
On asia he wæs þa he awrat þa boc .
and he leofode lange on life æfter criste .
oð þæt þa oðre apostolas geendoden heora lif .
and sige-fæste ferdon to ðan soþan life .
Ðas feower godspelleras syndon gode gecorene .
and hi ealne middan-eard mid heora lare on-lihton .
swa swa þa feower éán . ðe yrnað of neorxne-wange .
ealne þisne embhwyrft endemes wæteriað .
and ðas feower godspelleras god geswutelode gefyrn .
on ðære ealdan æ . ezechihele þam witegan .
He geseah on his gesihðe . swylce feower nytenu .
An þæra feower nytena wæs gesewen . swilce mannes ansyn .
þæt oðer wæs lic anre leon hiwe .
and þæt þridde stód anum styrce gelíc .
and þæt feorðe wæs fagum earne gelíc .
Þes mannes gelicnyss belimpð to matheę .
forðan þe he ongan his godspell be cristes menniscnysse .
Se leo belimpð . swa swa þa geleaffullan secgaþ .
to marces gelicnysse . forðan þe he hlud swege clypode .
swa swa leo grimmeteð gredig on westene .
Uox clamantis In deserto . parate uiam *domi*ni rectas facite semitas eius .
Clypiende stemn on westene . gearciað godes weg . doð rihte his paðas .
Þæs celfes gelicnyss belimpð to lucan .
forðan þe he ongan his godspell . swá swá god him gedihte .

166. C.U.V. ealra.
167. C. forþig. C. forðam.
168. U. æfter þan. C. geéndebyrde.
169. C.U.V. þas (*for* þa). U. worold.
170. C.U. wrat. C. bóc.
171. U. *om.* lange. U. lífe.
172. C. U. geendodon; V. geendedon. C. lýf.
173. U. þam. C. lýfe.
175. V. ealle. C. láre. V. onlihten.
176. C. éan. C. neorxna-wónge; U. neorxnawange; V. neorxna-wonge.
177. U. ymbhwyrft; C. ymbehwyrft. C. éndemys.
178. C. *om.* and.
179. C.U.V. ezechiele.
181. U. án. V. þære. C.U. *om.* feower. C. ánsyn.

[1] Leaf 74, back.

He was the first chosen of all the Evangelists,
but he is for all that the fourth, because he wrote the fourth book,
after that the others were set in order
and were widely written throughout the world.
He was in Asia when he wrote the book,
and he lived long in life after Christ,
until the other apostles had ended their lives,
and had gone, victorious, to the true life.
These four Evangelists are chosen of God,
and they enlightened all the world by their lore,
even as the four rivers which run from Paradise
together water all this orb;
and these four Evangelists God revealed of old,
in the Old Law, to the prophet Ezekiel.
He saw in his vision four beasts such as these;
one of the four beasts was seen as it were the appearance of a Man,
the second was like a Lion's form,
and the third stood like a Stirk (Calf),
and the fourth was like a variously coloured Eagle.
The Man's likeness belongeth to Matthew,
because he began his Gospel about Christ's humanity.
The Lion belongeth, as the orthodox say,
to Mark's likeness, because he cried with a loud sound,
even as the lion roareth greedily in the desert,
'*Vox clamantis in deserto, parate viam domini, rectas facite semitas eius;*
A voice crying in the wilderness, Prepare ye God's ways, make His paths straight.'
The Calf's likeness belongeth to Luke,
because he began his Gospel, even as God directed him,

182. C.U. ȝ þæt. C. gelic; U. gelíc. C. anum leo; *om.* hiwe.
183. U. stod; C. *om.* stod. C. cealfe (*for* styrce). C. gelic.
184. C. anum (*for* fagum). C. gelic.
185. C. Dæs. U. gelicnys. C. mathee; U. mathéé.
186. C. forþam. C. godspel.
187. C.U.V. Seo.
188. C. marcus. C. gelícnysse. C. forþam ðe. C. hlúd swige clypude; V. hlud on swege clypode.
189. C. swá swá. U. grymmetteð; C. grimmetteþ. C.U. grædig.
191. U. clypiendes; V. Clypigende. C. stemne.
192. C.V. cealfes. U. gelicnys; C. gelícnys. U. belimpeð.
193. C.V. forþam. U. ongann. C. spel (*for* godspell). U. swa swa.

fram ðam sacerde þe zacharias hatte .
forðan þe man offrode on ða ealdan wísan
cealf for ðæne sacerd . and ofsloh æt ðam weofode .
Þæs earnes gelicnys belimpð to iohanne .
forðan þe se earn flyhð ealra fugela ufemest .
and mæg¦swyðost starian on þære sunnan leoman .
Swa dyde Iohannes se driht-wurða writere .
he fleah feor upp . swylce mid earnes fyðerum .
and beheold gleawlice hu he ¦be gode mihte mærlicost writan .
Se fore-sæda witega sæde on his gesihðe .
þæt þæra feower nytena fét wæron rihte .
and hi eodon æfre æfter ðam gaste .
and hæfdon eagan him on ælce healfe .
Þus is on ðære ealdan æ . awri¹ten be ðam godspellerum .
and eft on ðære niwan gecyðnysse æfter cristes menniscnysse .
apocalypsis seo bóc be ðis ylcu*m* segð
þæt iohannes gesawe þa fore-sædan nytenu .
on þam ylcan hiwe þe we ær sædon .
and hi sungon þisne sang . mid singalum dreame .
Sanctus . *Sanctus* . *Sanctus* . *dominus* deus omnipotens . qui erat . et qui est . et qui uenturus est .
Halig . halig . halig . drihten god ælmihtig . seðe wæs . and seðe nu is . and seðe towerd is .
Se halga sang geswutelað þa halgan þrynnysse .
on anre godcundnysse æfre wunigende .
seo ðe æfre wæs . and eac nu wunað .
and æfre is towerd butan ateorunge .
Nu we habbað gesæd on ðisre sceortnysse .
hu god geswutelode þa soðfæstan godspelleras .
on þære ealdan . æ . and eac on þære niwan .

195. C.V. forþam. C.U. wisan.
197. U. gelicnes.
198. C. forðam. U.V. ufemyst.
200. C. dýr-wurþa; U. riht-wurða. C. wrítere.
201. U. feorr. C. úp.
202. C. behéold gléawlice. C. sægþ. gleawlicost (*for* mærlicost).
203. C. fore-sæde.
204. C.U. fet.
205. C. gáste.
206. C. hæfdon.
208. C. níwan.
209. U. boc. C.U. be þysum. C.V.

[1] Leaf 75.

from the priest who was called Zacharias;
because people offered, in the old fashion,
a calf for the priest, and slew it at the altar.
The Eagle's likeness belongeth to John,
because the eagle flieth the highest of all birds,
and can most steadily stare at the sun's light.
So did John, the divine writer;
he flew far up, as if with eagle's wings,
and beheld sagaciously how he might write most nobly of God.
The aforesaid prophet said in his vision,
that the four beasts' feet were straight;
and they went ever after the spirit,
and had eyes upon each side of them.
Thus is it written about the Evangelists in the Old Law,
and again in the New Testament after Christ's incarnation.
The Book of the Apocalypse saith about this same,
that John saw the aforesaid beasts
in the same appearance, which we before said,
and they sung this song with continual harmony,
'*Sanctus, Sanctus, Sanctus, dominus deus omnipotens, qui erat, et qui est, et qui venturus est:*
Holy, Holy, Holy, Lord God Almighty, which was, and which now is, and which is to come.'
This holy song signifieth the Holy Trinity
in One Godhead, ever abiding,
who ever was, and also now continueth,
and ever is to come, without ceasing.
Now we have said, in this epitome,
how God revealed the true Evangelists
in the Old Law, and also in the New;

210. C. gesáwe.
211. C. híwe. U. ær fore; C. ár fore.
212. C. súngan; U. sungun. C. dreamum.
214. C. *ins.* (*before this line*) þæt ys. C. *ins.* eart þu *bef.* drihten. C.V. toweard.
216. C. ánre. C. æfre.
217. C. æfre. C. éac.
218. C. æfre. C.V. toweard. C. buton.
219. C. ðissere.
220. U. hú.
221. U. æ. C. níwan.

and þas feower ana syndon to under-fonne .
on geleaffulre gelaðunge . and forlætan þa oðre
þe lease gesetnysse gesetton . ðurh hi sylfe . 224
na þurh þone halgan gast . ne ðurh ðæs hælendes gecorennysse
We geendiað þus ðas gesetnysse hér . 226

XVI.

SERMO DE MEMORIA SANCTORUM.

Spel loca hwænne mann wille.

[Collated with D. = MS. Corpus Christi College, Cambridge, 303, p. 290; and U. = MS. University Library Cambridge, Ii. 1. 33.]

EGO SUM ALFA ET ω . INITIUM ET FINIS DICIT DOMINUS DEUS . qui est et qui erat et qui uenturus est omnipotens .
Dæt is on englisc . Ic eom angin . and ende . cwæþ drihten god . seðe is . and seðe wæs . and seðe towerd is ælmihtig [god [1]] .

An ælmihtig god is on þrym hadum æfre wunigende .
seþe ealle þincg gesceop . nu habbe we anginn þurh hine .
forðan þe he us gesceop . þaða we næron
and us eft alysde þa þa we for-wyrhte wæron . 4
Nu sceole we hogian mid mycelne gymene .
þæt ure lif beo swa gelógod .
þæt ure ende geendige on gód (*sic*) .
þanon þe ús *þæt* angin com . 8
We magon niman gode bysne .
ærest be ðam halgum heah-fæderum .
hu hi on heora life gode gecwemdon .
and eac æt þam halgum þe þam hælende folgodon . 12

223. C. forlætan.
224. U. hí.
226. C. éndiað. U. her. C. *adds* ⁊ sy þam wél willendan hælende á wuldor ⁊ lóf butan ælcum énde on écnysse. Amen.

Title U. INCIPIT SERMO, etc. D. *adds* QUANDO UOLUERIS. D.U. *om.* spel loca hwænne mann wille. U. alfha. U. D. o. U. *om.* deus. D. ænglisc. U. anginn. D. ænde. D. toweard. U. D. *om.* god.

[1] Above the line.

and these four only are to be received
in the orthodox church, and the others to be rejected,
who wrote false writings, by themselves (only),
not by the Holy Ghost, nor by the Saviour's choosing.
Thus we end this treatise here.

XVI.

MEMORY OF THE SAINTS.

[A homily for any occasion.]

'*Ego sum alfa et ω, initium et finis, dicit dominus deus, qui est et qui erat et qui venturus est, omnipotens.*' That is in English; 'I am the beginning and the end, saith the Lord God, who is, and who was, and who is to come, Almighty.'

There is One Almighty God in Three Persons, ever continuing,
Who created all things. Now we have [our] beginning through Him,
because He created us when we were not,
and afterward redeemed us when we were lost.
Now we have to take care, with great diligence,
that our life shall be so ordered,
that our end may end in God,
from Whom came to us our beginning.
We may take good examples,
first, from the holy patriarchs,
how they in their lives pleased God,
and also from the Saints who followed the Saviour.

1. D. wuniende.
2. D.U. þing. D. hæbbe. D. angin.
3. D. ús. U. þa ðe we.
4. D. alesde. D. forworhte.
5. U. sceolæ. D. mycelre gemene.
6. D. líf. D.U. gelogod.
7. U. god.
8. D.U. us. U. anginn. D. cóm.
9. D. góde.
10. D. halgan.

Ærest abel adames sunu wæs gode swa gecweme
þurh unsceðþignysse and rihtwisnysse . *þæt* crist sylf hine
het abel [1]iustus . *þæt* is se rihtwisa abel .
Eft enoch se seofoða mann fram adame .
wæs swa estful on his mode . and gode swa [ge[2]]licwurðe .
þæt god hine genam swa andsundne on sawle and on lichaman
butan deaðe up to heofonum . þaða he on ylde wæs þreo hund geara
and fif and sixtig geara . and he þurh-wunað swa andsund
butan deaðe and butan geswince oð antecristes tocyme .
Noe eac for his rihtwisnysse ofer-com *þæt* miccle flod
þe ealne middan-eard ofer-eode . swa [*þæt*[2]] ðurh hine
wearð eft eall mancynn geedstaþelod .
Abraham for his micclan geleafan to gode .
and for his gehyrsumnysse under-feng swilce bletsunge æt gode .
þæt eall mancynn ða þe gelyfað on god is gebletsod on his cynne .
and his sunu Isáác æfter him leofode mid bletsunge .
and god hine lufode . Eft Iacob isaaces sunu .
for his geswincum soðlice wearð gebletsod
ærest æt his fæder . and siððan æt godes engle .
and god him gesette þa oðerne naman israhel .
þæt is uir uidens *deum*; [Ðæt is ongliscre spræce[2]]; se wer þe
god gesihð .
and mid ðam naman wæron þa getacnode .
þe nu on cristen-dome ðuruh geleafan god geseoð .
Iob se eadiga and se anræda godes ðegn .
wæs swa ful-fremed on eallum godnyssum . *þæt* god sylf cwæð
be him .
þæt his gelica nære ða on ðam life ofer eorðan .
Þa bæd se deofol æt gode þæt he moste his fandian .
hwæðer he ðurh-wunian wolde on his godnysse .

13. D. gecwemæ.
14. U. unscæþþignysse. D. rihtwisnesse. D. god (*for* crist). D. self.
15. D. rihtwise; U. rihtwísa.
16. D. enoh. D. man.
17. U. estfull. D. móde. U. gelicwurðe; D. licwurðe.
18. D.U. *om.* swa.
19. D. buton. D. geare.
20. D.U. ansund.
21. D. buton.
22. D. éác. D.U. rihtwisnesse.

[1] Leaf 75 back.

[2] Above the line.

First Abel, Adam's son, was so pleasing to God,
through innocence and righteousness, that Christ Himself
called Abel *justus*, that is, the righteous Abel.
Again Enoch, the seventh man from Adam,
was so devout in his mind and so well-pleasing to God,
that God took him, sound in soul and body,
without death, up to heaven, when he was three hundred
and sixty-five years of age; and he so continueth, sound,
without death, and without toil, until Antichrist's coming.
Noah also, for his righteousness, overcame the great flood,
which went over the whole earth, so that through him
all mankind was again restored.
Abraham, for his great faith in God,
and for his obedience, received such a blessing from God,
that all mankind which believeth in God is blessed in his seed,
and his son Isaac after him lived with blessing,
and God loved him. Again Jacob, Isaac's son,
for his labour was verily blessed,
first by his father, and afterward by God's angel,
and God gave him that second name, of Israel,
that is, '*Vir videns deum*,' (that is in English speech) 'The man
who seeth God,'
and by that name those were signified,
who now in Christendom see God by faith.
Job the blessed, and God's constant servant,
was so perfected in all goodness, that God Himself said of him,
that his like was not then living upon earth;
Then the devil asked of God that he might prove him,
whether he would continue in his goodness

D. oferc*ó*m. U. micle; D. mycele.
D. fl*ó*d.
23. D.U. swa þæt.
25. D. mycelen; U. miclan.
26. D. gehersum*n*esse.
27. D. eal mancyn. D. gelefað.
30. D. gebletsode.
31. D. æ*n*gle.
33. D.U. *om. words in bracket.*
34. D. getacnode þa (*transposed*).
35. D.U. þurh.
36. D.U. anræda. U. þegen.
37. U. full-fremed. D. g*ó*dnyssum.
38. D.U. gelíca. D. þan; U. *om.* D. eorðum.

and bile-witnysse oð his lifes ende .
oððe he wolde fram gode abugan þurh ða ormætan ehtnysse .
þe se niðfulla deofol him on asende .
Hwæt ða se deofol anes deges ealle his æhta acwealde .
and his seofon suna and ðreo dohtra . and hine sylfne eac siððan .
mid eges-licre untrumnysse geswencte .
ac se anræda Iób nolde næfre abugan fram godes lufe .
ne for ehtnysse . ne for untrumnysse . ne for his bærna lyre .
ne nan dyslic word ongean god ne cwæð .
ac mid micclum*geþylde he ðancode æfre gode .
and mid inn[e]werdre heortan his drihten æfre herode .
God hine ða gehælde fram ðam egeslican broce .
and his æhta [1]him forgeald ealle be twi-fealdum .
and he leofode ða gesælig forðan þe he ofer-swiðde þone deofol .
Dauid for his man-þwyrnysse and mild-heortnysse .
wearð gode gecweme and to cynincge gecoren .
swa þæt god sylf cwæð þus be him .
Ic afunde me dauid iessan sunu . æfter minre heortan
seðe minne willan mid weorcum gefremð .
Eft helias se æðela witega forðan þe he wan wið unriht-wisnysse .
wearð on heofenlicum cræte to heofonum ahafen .
and ðær swa swa enoch on orsorhnysse wunað .
forðan þe nán gastlic lác nis gode swa gecweme
swa him bið þæt man winne wið unriht-wis-nysse symle
for manna rihtinge . mid man-þwærnysse swa ðeah .
and mid gemetfæstnysse . and mild-heortnysse .
þæt man unriht alecge . and godes riht arære .
swa swa helias se witega . wan wið unriht[wis [2]]nysse .
oðþæt god hine ferode on fyrenum cræte to heofonum .

41. D. bilehwitnesse.
42. D. ehtnesse.
43. U. ásende.
44. D.U. dæges. U. ácwealde.
45. D. sunus; U. suna (*altered to* sunas). D. éác.
46. D. untrumnesse geswæncte.
47. D.U. iob.
48. U. ehtnesse. D.U. untrumnesse.
U. bearna; D. bearne.
50. U. miclum.
51. U. innewerdre; D. innewærdre.
52. D. ðan.
55. D.U. manþwærnysse.
56. D.U. cyninge.
57. D.þus cwæð.

[1] Leaf 76.

[2] Above the line.

and in his innocence unto his life's end,
or whether he would turn from God through the exceeding persecution
which the envious devil sent him.
Thereupon the devil in one day slew all his cattle,
and his seven sons, and three daughters, and likewise afterward
afflicted himself with an awful sickness;
but the constant Job would never swerve from God's love,
neither for persecution, nor for sickness, nor for the loss of his bairns,
neither spake he one foolish word against God,
but with great patience he ever thanked God
and from his inward heart ever praised his Lord.
Then God healed him of that awful affliction,
and repaid him all his possessions by twofold,
and he then lived happily, because he had overcome the devil.

David for his meekness and mildheartedness
was pleasing to God, and was chosen king,
so that God Himself spake thus concerning him,
'I have found Me David, Jesse's son, after mine heart,
who shall perform my will by his works.

Again Elias, the noble prophet, because he combated against unrighteousness,
was taken up to Heaven in a heavenly chariot,
and there, like Enoch, dwelleth securely;
because no ghostly offering is so pleasing to God,
as [that] is to Him, that a man alway strive against unrighteousness,
for men's correction, yet nevertheless with meekness,
and with sobriety, and mildheartedness,
that one may put down wrong, and raise up God's right,
even as the prophet Elias strove against unrighteousness
until that God took him in a fiery chariot to heaven

58. D. iesses.
59. D. se minne. D. gefremmð.
60. D. elias. D.U. wann. D. unrihtwisnesse.
61. U. heofonlican.
62. D. enoh. D. orsorhnesse.
63. D.U. nan. U. lac.
64, 68. D. unrihtwisnesse.
66. D. gemetfestnesse. D. mildheortnesse.
68. D.U. wann.
69. D. crate.

fram eallum ehtnyssum þyssere yðegan worulde .
Eac swilce þa ðry cnihtas on chaldea lande .
sidráác . misáác . and abdenagó . þe for ðan soðan geleafan
on þam byrnendan ofne gebundene wurdon
to cwale aworpene . ac him sona cydde god
hwylcne geleafan hi hæfdon . þa ða se líg ne moste
furðon heora fex forswælan on þam ade .
ac hi ealle ut eodon ansunde to ðam cynincge .
Eal swa eft danihel se deorwurða witega .
for his anfealdnysse and anrædum geleafan
wearð tua aworpen . þurh ða wodan chaldeiscan
into [ðara[1]] leona seaðum . ac hi leofodon be hungre
seofon niht metelease . and ne mihton him derian .
Manega oðre heah-fæderas and halige witegan .
wæron wuldor-fulle weras . and wundra gefremedon
on þære ealdan . æ . and hi ealle cyddon
mid wordum . oððe mid weorcum . þæt se wuldor-fulla hælend .
wolde us alysan fram helle wite ðurh hine sylfne .
Eft us secgað béc . hu ða synfullan forferdon
and ða arleasan æfre for heora yfelnysse [2]losodon .
forðan þe god is swa rihtwis . þæt þa rihtwisan men
ne beoð bereafode heora rihtwisnysse mede .
Ne eft ða arleasan þe hine mid yfelnysse gremiað .
ne magon næfre ætwindan ðam ecum witum ahwar .
Eft on þæs hælendes tocyme wearð se halga iohannes
ætforan him asend swa swa heofonlic bydel .
þæt he cristes wegas geriht-læhte mid wordum .
and to rihtum weorcum gewende þa leode .
Witegung . and seo ealde . æ . wunodon oðþæt .

70. D. þysre. D.U. yþigan.
72. D. sidrác. misác. ⁊ abdenago; U. Sidrac. Misac. et Abdenago. U. þam.
74. U. cydde god sona.
75. D. æfdon. D. lig.
76. D. hire feax. D. ðan áde.
77. U. hí. D. to ðan. D.U. cyninge.
78. U. eall. U. daniel. D. deorurðra.
79. D. anfealdnesse. D. geleafum.
80. U. tuwa; D. tuwá.
81. U. inn to. D.U. *om.* ðara. D. leofodan. D. hungræ.
82. U. seofan.

[1] Above the line.

[2] Leaf 76, back.

from all the persecutions of this billowy world.

Likewise the three youths in the Chaldean land,
Shadrach, Meshach, and Abednego, who for the true faith
were bound in the burning oven,
and condemned to death, but God quickly showed forth in them
what faith they had, when the flame could not
burn even their hair in that pyre;
but they all went out, uninjured, to the king.

Likewise again Daniel, the noble prophet,
for his simplicity and constant faith,
was twice thrown by the furious Chaldeans
into the lions' pit, but they lived in hunger
seven nights meatless, and might not hurt him.

Many other patriarchs and holy prophets
were glorious men, and performed miracles
under the Old Law, and they all set forth
by words, or by works, that the glorious Saviour
would redeem us from hell-torment by Himself.

Again, books tell us how the sinful have perished,
and [how] the wicked are lost eternally for their evilness,
because God is so righteous that righteous men
shall not be bereaved of the reward of their righteousness.
Nor again, may the wicked, who anger Him by their evilness,
ever in any wise escape from the eternal torments.

Afterward, at the Saviour's advent, was the holy John
sent before Him as a heavenly herald,
that he by his words might make straight Christ's ways,
and convert the people to right works.
Prophecy, and the Old Law, continued until that time,

83. D. oððre.
86. D. wuldorfulle.
87. D. wíte.
88. D.U. bec.
89. D. yfelnesse.
90. U. menn.
91. D. hyra. D.U. rihtwisnesse. D. medæ.
92. D. yfelnesse.
93. U. *om.* ðam. D. þa eceum. D. ahwær.
96. U. mid wordum geriht-læhte.
98. U. wunode.

and iohannes astealde þa stiðan drohtnunge
on þære niwan gecyðnysse swa swa crist him gewissode .
and he wæs ægðer ge ælic . ge godspellic .
swa swa gemæru betwux moysen and us[1] .
swa anræde godes man . þæt god sylf cwæð be him .
þæt nan mærra man næs on middanearde
acenned of were and of wife . þus hine worðode god;
hwæt ða ure hælend þæs heofonlican godes sunu
cydde his mycclan lufe þe he to us mannum hæfde .
swa þæt he wearð acenned of anum clænan mædene
butan weres gemanan . and mann wearð gesewen
on sawle . and on lichaman . soð god . and soð man .
to ðy . þæt he us alysde þa ðe gelyfað on hine
fram ðam ecan deaðe . mid his unscyldigan deaðe .
Be þam we magon to-cnawan cristes eadmodnysse .
þæt se healica god hine sylfne swa ge-eadmette .
þæt he ðam deaðe under-hnah and þone deofol oferswyðde
mid þære menniscnysse and mancynn swa alysde .
He is ofer ealle þincg ælmihtig scyppend .
and he wolde swaðeah wite ðrowian for ús .
nu is his eadmodnys us unwiðmetenlic .
forðan þe we synd synfulle and sceolan beon eadmode .
wille we . nelle we . and he wolde sylf-willes
us syllan ða bysne . swa swa he sylf cwæð .
Discite a me quia mitis sum et humilis corde . et inuenietis requiem animabus uestris . [þæt is on englisc;[2]]
Leorniað æt me þæt ic manþwære eom .
and eadmod on heortan . and ge gemetað reste
eowrum sawlum . þis sæde drihten;
Ne het he us na leornian heofonas to wyrcenne .
ac het us beon eadmode þæt we to heo[3]fonum becomon .

100. U. *om. from* swa swa *to* godspellic *in* l. 101.
101. D. ælic.
102. U. moyse.
103. U. mann.
104. U. mann. D. mannes (*for* man næs).
105. D. þurh þæt (*for* þus).
106. D. þas.
109. D. buton. D. weras. D. man.

[1] This line is struck through in the MS. [2] Above the line. [3] Leaf 77.

and John established the ascetic life
in the New Testament, as Christ instructed him,
and he belonged both to the Law and to the Gospel,
like a landmark between Moses and us,
so constant a man of God, that God Himself said of him,
that no greater man was there upon earth,
born of man and of woman; thus God honoured him.

Behold then, our Saviour, the Son of the heavenly God,
showed forth His great love which He had to us men,
so that He was born of a pure virgin,
without man's commerce, and was manifested as Man,
in soul and in body, Very God and Very Man,
to the end that He might redeem those of us who believe in Him
from the eternal death, by His guiltless death.
Thereby we may perceive Christ's humility,
in that the high God so humbled Himself,
that He stooped to that death, and overcame the devil
by that incarnation, and so redeemed mankind;
He is over all things, Almighty Creator,
and He would nevertheless suffer punishment for us.
Now is His humility incomparable with ours,
because we are sinful, and ought to be humble,
will we, nill we; and He would of His own will
give us the example, even as He Himself said,
'*Discite a me, quia mitis sum et humilis corde, et invenietis requiem animabus vestris;*' [that is in English:]
'Learn of Me, for I am meek
and lowly in heart, and ye shall find rest
unto your souls;' thus said the Lord.
He did not bid us learn to make the heavens [do great things],
but He bade us be humble, that we might get to heaven,

110. U. mann.
111. D. gelefað.
112. U. *om.* ðam; D. ðan.
113. D. Be ðan. D. eadmodnesse.
114. ge-eaðmette U.
116. D.mænniscnesse. D.U.mancyn.
117. D.U. þing. D. sceppend.
118. U. wíte. D.U. us.
120. D. forðamðe. D.U. sceolon. U. eaðmode.
122. D. sellan.
123. D.U. *om.* þæt is on englisc.
127. D. na us.
128. U. becumon.

forðan þe þa modigan ne magon[1] to heofonum .
Crist clypode on his bodunge . and cwæð to eallum mannum .
Penitentiam agite adpropinquabit enim regnum caelorum . [þæt is on englisc ;[2]]
Wyrcað dædbote eowra mis-dæda .
forðan þe heofonan rice efne genealæchð .
Crist ferde ða abutan geond þa Iudeiscan byrig
bodigende godspel . and ða blindan onlihte
and ealle untrumnysse[3] and adla gehælde .
His hlisa asprang þa to syrian lande .
and man ferode untrume[4] feorran and nean .
myslice geuntrumode . and monað-seoce . and wode .
and eac swilce beddrydan . and brohton to ðam hælende .
and he hi ealle gehælde forðan þe he hælend is .
Þas ylcan mihte he forgeaf his mæran apostolum .
þæt hi mihton gehælan on ðæs hælendes naman
ealle untrumnyssa . and eac ða deadan aræran .
and aclænsian ða hreoflian swa swa crist sylf dyde .
Twelf apostolas wæron þe wunedon mid him .
and twa and hund seofontig he geceas him to bydelum .
þa ferdon twam . and twam . ætforan him gehwyder .
Þas feower and hundeahtatig þe folgodon ðam hælende .
synd ða grund-weallas on godes gelaðunge
and þa fyrmestan bydelas . and hi ure béc setton .
swa swa hi geleornedon æt heora lareowe criste .
and heora lár becom to ðam ytemestum landum .
Hit gelamp þa sume dæg . ða ða se hælend siðode .
þæt sum man him cwæð to . Ic wille siþian mid ðe .
and ðe folgian swa hwider swa ðu færst .

130. D. *om.* to eallum mannum.
131. D. appropinquabit. D. celorum. D.U. *om.* þæt is on englisc.
133. U. heofona. D. genealæcð; U. genealæhð.
134. U. ferda. D. iudeiscean burga.
135. D. bodiende. U. god-spell.
136. D. ealla. D.U. untrumnyssa. D. gehældæ.
137. U. hlísa.
138. D. neah; U. near.
139. D. monoðseoce. U. wóde.
140. U. bedridan; D. bedrydan.

[1] cuman næfre *is added above the line.*
[2] Above the line.
[3] onlihte *added above the line.*
[4] menn *added above the line.*

because the proud can never get to heaven.
Christ cried in His preaching, and said to all men,
'*Penitentiam agite, adpropinquabit enim regnum caelorum*'; that is in English,
'Work deeds of penance for your misdeeds,
for behold the kingdom of Heaven draweth near.'
Christ then went about throughout all the Jewish cities,
preaching the Gospel, and enlightened the blind,
and healed all sicknesses and all diseases.
His fame spread then to the land of Syria,
and they brought the sick from far and near,
diversely afflicted, and lunatics, and men possessed,
and likewise the bedridden, and brought [them] to the Saviour,
and He healed them all, for that He is the Healer.
These same powers He gave to His great apostles,
that they might heal, in the name of Jesus,
all sicknesses, and also raise the dead,
and cleanse the lepers, even as Christ Himself did.
There were twelve apostles who abode with him,
and two and seventy He chose Him as preachers,
who went, by two and two, before Him everywhere.
These four and eighty who followed the Saviour,
are the foundations in God's Church,
and the foremost preachers, and they wrote our books,
even as they had learned from their master Christ,
and their lore came to the uttermost lands.
Then it befell one day as the Saviour journeyed,
that a certain man said to Him, 'I will go with Thee,
and follow Thee whithersoever Thou goest.'

141. U. hí. D. gehelde forðam ðe he is hælend.
142. D. mihta. U. mærum.
143. D. gehælen.
144. D. untrumnesse. D. éác.
146. D. wunoden; U. wunodon.
148. D. ætforen.
149. U. hund-eahtitig.
151. U. hí. D. bec.
152. U. hí. D.U. geleornodon. D. hyra.
153. D. þa becom. U. ytemystum. D. lande.
154. D. dæge.
155. U. mann. U. *inserts* me *after* siþian.

Ða cwæð se hælend him to . Foxas habbað holu .
and fugelas habbað nest . and ic næbbe wununge
hwider ic min heafod ahyldan mæge .
Crist sceawode his heortan and geseah his prættas .
forðan þe he mid soðfæstnysse ne sohte þone hælend .
ac foxunga wæron wunigende on him .
and up-ahefednys swilce healice fugelas .
ða ne mihte swilc mann siðian mid criste .
Crist eft þa siððan . cwæð to sumum oðrum .
Fylig me on minre fare . and he afyrht andwyrde .
Læt me ærest drihten ardlice faran .
and minne fæder bebyrigan . Þa cwæð crist to þam menn[1] eft .
Geþafa þæt þa deadan heora deadan bebyrion .
gang ðu sylf soðlice . and godes rice boda .
Þa synd soðlice deade þe heora scyppende ne ðeowiað .
and ða þe godes beboda mid biggengum ne healdað .
þas magon bebyrigan þyllice oðre .
and mid lyffetungum to leahtrum gehnexian .
Þa cwæð sum þridda man to criste eft ðus .
ic wylle fylian þe leof . ac læt me ærest faran .
and cyðan minum hiwum hu ic þæbbe gemynt .
Him andwyrde þus se hælend . Gif se yrðlincg behylt
under-bæc gelome . ne bið he gelimplic tilia .
Þæt is on ðisum andgite . Swa swa se yrðlincg amyrð
his furuh gif he locað to lange under-bæc .
swa eac seðe wile gewendan to gode .
and bihð eft to woruld-þingum ne bið he gode and-fencge .
Mænigfealde wæron þæs hælendes wundra .
and his halige lár swa we leorniað on bocum .
and ealle his folgeras forleton ealle þincg .

159. D. mage.
161. D. soðfæstnesse.
162. D. wuniende.
163. U. upahefednyss.
164. D. man.
168. D. bebyrian; U. bebyrgan. D. men; U. *om.* menn.
169. D. hira. D. bebyrian; U. bebyrgon.
171. D. hyra sceppende.
172. D. bígengum.
173. D. mago. U. bebyrigean; D. bebyrian.
174. U. lyffetunge.

[1] Leaf 77, back.

Then said the Saviour to him, 'Foxes have holes,
and birds have nests, and I have no dwelling,
where I may recline my head.'
Christ looked into his heart, and saw his craftiness,
because he sought not the Saviour with sincerity,
but foxlike wiles were dwelling in him,
and haughtiness, like unto soaring birds;
for such a man might not journey with Christ.
Christ again after that said to another,
'Follow me in my way;' and he, affrighted, answered,
'Let me first, Lord, go quickly,
and bury my father.' Then said Christ again to that man,
'Suffer that the dead bury their dead,
but go thou thyself indeed, and preach God's kingdom.'
Those are verily dead who serve not their Creator,
and who keep not God's commandments devoutly;
these may bury such-like others,
and yield to sins by means of flatteries.
Then again a third man said thus to Christ;
'I will follow Thee, master, but let me first go
and tell my family how I have purposed (to do).'
Him the Saviour answered thus, 'If the husbandman look
oftentimes backward, he will be no fitting tiller;'
that is in this sense; as the husbandman marreth his furrow
if he looketh too long backward,
so likewise he who desireth to turn to God,
and inclineth again to worldly things, will not be acceptable to God.
Manifold were the Saviour's miracles,
and His holy doctrines, as we learn in books,
and all his followers forsook all things,

175. U. mann.
176. D. folgian (*for* fylian).
178. D.U. yrðling. D. behealt.
180. D.U. yrðling.
181. D.U. furh.
182. D. gewændan.
183. U. worold-ðingum. U. *and*-fenge gode. D. andfenge.
184. U. Menigfealde.
185. D. halie. U. lar.
186. D.U. þing.

ægðer ge wíf . ge æhta . and wunodon on clænnysse .
for his fægeran behate . and for heofonan rice .
Eft æfter his æriste and up-stige to heofonum .
þaþa se geleafa aras and man alede deofolgyld .
þa wurdon ða halgan martiras swa micclum onbryrde .
þæt hi sweltan woldon ærðan þe hi wiðsocon gode .
and heora lif aleton ærðan þe heora geleafan .
and wurdon ofslagene for ðam soðan geleafan .
fela þusenda martira on myslicum witum .
and hi habbað þa ecan myrhðe for heora martyrdome .
Se arleasa deofol þe is æfre embe yfel .
astyrode þa ehtnysse ðurh arlease cwelleras .
and wolde mid slege oferswiðan þa cristenan .
and godes geleafan alecgan gif he mihte .
ac swa man má ofslóh . swa þær má gelyfdon
ðurh þa micclan wundra þe ða martyras gefremedon .
Eft ðaða god sealde sibbe his gelaðunge .
þa wolde se deofol mid gedwylde amyrran þone soðan geleafan .
and seow ða gedwyld on dyrstigum mannum .
an ðæra wæs arrius þe þæt yfel ongann .
ac him eode se innoð út æt his forð-gange .
Manega wæron eac þe myslice dwelodon .
oð þæt þa halgan fæderas heora yfel adwæscton .
and þone soþan geleafan gesetton ðurh god .
swa swa se hælend hine [1]tæhte his halgum apostolum;
þa wæron halige bisceopas gehealtsume on þeawum .
and wise mæsse-preostas þe wunodon on clænnysse .
and manega munecas on mycelre drohtnunge .
and clæne mædenu þe criste þeowodon
on gastlicre drohtnunge for heora drihtnes lufan .

187. D.U. wif. D. clænnesse.
191. U. miclum.
192. U. hí swyltan woldan. U. hí. D. ofslagena.
193. D. hyra. D.U. áleton. D. hyra.
194. D.U. *insert* ða *after* wurdon.
195. U. þusend.
196. U. hí. D. ecean. D. hyra. U. martirdoma.
197. D. ymbe.
200. D. alecgean.
U. god.

[1] Leaf 78.

both wives and possessions, and lived in chastity,
for His fair promises, and for the kingdom of heaven.
Again, after His resurrection and ascension into Heaven,
when the faith was increasing, and men laid aside devil-worship,
then were the holy martyrs so greatly inspired
that they chose rather to die than to deny God,
and laid down their lives rather than their faith,
and were slain for the true faith,
many thousand martyrs by various tortures,
and they have the eternal mirth in return for their martyrdom.
The wicked devil, who is ever (employed) about evil,
stirred up persecution by impious murderers,
and desired by slaughter to overcome the Christians,
and put down God's faith, if so he might,
but the more men slew, the more believed,
through the mighty wonders which the martyrs wrought.
Afterward, when God gave peace to His church,
then desired the devil to mar the true faith by heresy,
and sowed heresy in presumptuous men.
One of those was Arius, who began that evil,
but his bowels gushed out at the draught.
Many there were beside who diversely erred,
until the holy Fathers quenched their evil,
and formulated the true faith by God's help,
even as the Saviour taught it to His holy apostles.
Then were there holy bishops, frugal in their manners,
and wise mass-priests who lived in chastity,
and many monks of excellent conduct,
and pure maidens who served Christ
in spiritual service, for their Lord's love;

201. D. ma. U. ofsloh. D.U. ma. U. gelifdon.
202. U. miclan.
206. D. ðara.
207. D.U. ut.
208. D.U. dweledon.
209. D. hyra. U. adwæsctan.
212. D. halie. D.U. gehealdsume.
213. D. mæssepreostes. D. clænnesse.
214. U. *inserts* for heora drihtnes lufan *after* drohtnunge.
215. U. þeowdon.
216. D. hire. D. lufon.

and ða synd nu ealle on þam ecan wuldre
for heora clænnysse mid criste wunigende .
Nu on urum dagum on ende þyssere worulde .
swicað se deofol digollice embe us .
hu he þurh leahtras forlære ða cristenan .
and to mislicum synnum heora mod awende .
ac ða beoð gesælige þe his swic-domas to-cnawað .
and his lot-wrencas mid geleafan ofer-swyðað .
He wet nu swiðe and wynð on ða cristenan .
forðan þe he wat geare þæt þysre worulde geendung
is swyðe gehende . and he on-et forði .
We sceolan eac onettan and urum sawlum gehelpan .
þurh góde biggengas gode to gecwemednysse .
forðan þe we ne motan lange on ðysum life beon .
And þæt is godes mildheortnyss . þeah ðe hit digle sy .
On anginne ðissere worulde þaþa heo wynsum wæs .
and menn mostoń lybban be heora lustum ða .
þa wæs langsum lif . swa þæt hi leofodon
sume nigon hund geara . on ðæra heah-fædera timan .
sume eahta hund geara . and sume eac leng .
Nu is ure líf ungelíc heora .
forðan þe we ne moton lybban be urum lustum nu .
ac we sceolan gehyrsumian ures hælendes bebodum .
and mid earfoðnyssum þæt ece líf geearnian .
and seo earfoðnys ongan on ðære godspell-bodunge .
Nu hæfð god eac gescyrt swyþe ure dagas
swylce hé swa cwæde . Ne sceole ge swincan to lange .
ac beoð eow anræde to þam ecan life .
þærðær ge butan geswince gesælige lybbað .
Nu synd ðreo heah-mægnu . ðe menn sceolan habban .

217. D. ðan ecean. U. écan.
218. D. hyra clænnesse. D. wuniende.
219. D. ðisre.
220. U. swincað. D.U. digellice. D. ymbe ús.
222. D. mistlicum. D. hyra mód awænde.
223. D. gesælice.
224. D. -wrænceas.
225. D. wedt (*sic*).
226. D.U. wát. U. þyssere worolde.
228. U. sculon ; D. sceolon.
229. D. bígængas. U. cwemednysse.
230. D.U. moton.

and these all now, for their purity, are dwelling
with Christ in everlasting glory.
Now in our days, in the end of this world,
the devil secretly layeth snares about us,
how he by vices may seduce Christians,
and turn their minds to divers sins;
but those are happy who discern his snares,
and by faith overcome his cunning deceits.
Now he rageth furiously, and warreth on Christians,
because he knoweth well that this world's ending
is very nigh at hand, and therefore he maketh haste.
We should likewise hasten, and help our souls
by good services to the pleasing of God,
because we may not exist long in this life;
and that is [by] God's mercy, although it be secret.
In the beginning of this world, when it was winsome,
and men might live therein according to their desires,
then life was prolonged so that men lived
some nine hundred years in the patriarchs' times,
some eight hundred years, and some even longer.
Now is our life unlike to theirs,
because we may not now live after our lusts,
but we have to obey our Saviour's commands,
and earn by labour the everlasting life;
and that labour began in the preaching of the Gospel.
Now hath God also greatly shortened our days,
even as He so said; 'Ye shall not labour too long,
but be ye steadfast unto the eternal life,
where ye shall live happy without labour.'
Now there are three Chief Virtues, which men must have,

231. D. mildheortnisse. D. dígle.
232. D. ðysre; U. þysse.
233. D. men. D. hyra.
234. U. hí.
235. D. geare. U. *om.* *from* on *to* geara *in* l. 236.
236. D. læng.
237. U. lif ungelic. D. hyra.
238. D. nú.
239. U. sculon; D. sceolon.
240. U. éce. D.U. lif.
241. U. þæt (*for* and). D. earðfoðnesse. U. ongann. D.U. godspel-bodunge.
243. D.U. he.
244. U. *om.* eow. D. anréde. D. ðan ecean.
246. D. men. D.U. sceolon.

Fides . Spes . Caritas . þæt is geleafa . and hiht . and seo soðe lufu .
þæt is se geleafa . þæt he gelyfe mid mode .
on ða halgan ðrynnysse . and soðe annysse;
and þæt is se hiht þæt he hopige to gode .
ægðer ge on gelimpe ge on unge-limpe .
and næfre ne ortruwige be [1]godes arfæstnysse;
þæt is seo soðe lufv . þæt man his scyppend lufige
mid únametenre lufe . and ða menn þe wel willað .
swa swa hine sylfne on soðfæstnysse æfre .
For godes lufon we sceolon eac lufian ure fynd .
swa þæt we ðone man lufian . and his mis-dæda onscunian .
Us is to under-standenne ðas endebyrdnyssa .
Crist cwæð on his godspelle . þæt we god lufian sceolan
mid ealre ure heortan ofer ealle ðincg .
and siððan ure nextan swa swa us sylfe .
and eac ure fynd he het us lufian . .
ac he ne ihte ðærto mid ealre heortan .
ne swa swa us sylfe . forðan þe him soðlice geniht-sumað
þæt we hi lufian . and læððe to nabban .
þeah ðe we mid ealre heortan ne swá swá us sylfe hi lufian .
Nu syndon eahta heafod-leahtras . þe us onwinnað swiðe .
An is gecwæden gula . þæt is gyfernyss on englisc .
seo deð þæt þæt man yt ær timan . and drincð .
oððe he eft to micel nimð on æte oððe on wæte .
seo fordeð ægðer ge sawle ge lichaman .
forðan þe heo macað þam menn mycele untrumnysse .
and to deaðe gebringð for ðam[2] ormætan[3] drænce .
heo fordeð eac ða sawle . forðan he sceall syngian oft[4]
ðone he sylf nat hu he færð for his feond-licum drencum .

247. D. soðo.
248. D. *om.* se. U. þæt gelyfa mid moda; D. þæt he gelefe mid móde.
249. D. soða.
252. D. arfestnysse.
253. D. lufu; A. lufe, *alt. to* lufv.
254. D. unamætenre; U. unametenre. D. lufu. D. men.
255. D. soðfestnysse.
256. D. feond.
257. D. ðonne. D. lufion.
258. D. endebyrdnessa.
259. D.U. sceolon.
260. D.U. þing.
261. U. *om.* and.
262. D. feond.
263. D. ehte.

[1] Leaf 78, back.
[2] ðam *is added above the line.*
[3] *The* n *is added.*
[4] *The* t *is added.*

Fides, Spes, Caritas, that is, Faith, and Hope, and true Charity.
This is Faith, that a man believe with his mind
in the Holy Trinity and Very Unity;
and this is Hope, that he hope in God,
both in good and in evil fortune,
and never despair of God's clemency;
This is true Love, that a man love his Creator
with unmeasured love, and those persons who wish [him] well,
even as [he loves] himself, in sincerity for ever.
For God's love we ought also to love our enemies,
so that we love the man, and hate his misdeeds.
It is for us to understand these ordinances;
Christ said in His Gospel, that we must love God
with all our hearts, above all things;
and afterward our neighbour even as ourselves;
and likewise He commanded us to love our enemies,
but He added not thereto 'with all the heart,'
nor even 'as ourselves,' because it verily sufficeth for them,
that we love them and have no hatred towards them,
though we love them not with all the heart, nor love them as ourselves.
Now there are eight Chief Sins, which sorely fight against us:
one is called *Gula,* that is, Gluttony in English,
which maketh a man eat and drink before the time,
or again to take too much in food or in drink.
This destroyeth both soul and body,
because it bringeth upon the man much sickness,
and bringeth him to death through immoderate drinking;
it destroyeth also the soul, because he will often sin,
when he himself knoweth not how he behaveth, by reason of his fiendlike drink.

265. U. lufion. D.U. nabbon.
266. D. þeh we. U. swa swa. U. hí lufion. D. ne lufian ne swa swa us sylfe.
268. U. án. D. U. gecweden.
269. D.U. þæt (*once*). U. ýt. D. mar ær timan et and drincð.
270. U. ǽte.
272. D. men. D. untrum*nesse*.
273. D.U. gebringð. D.U. mid (*for* for ðam). U. ormetum drencum; D. ormætum drenceum.
274. D.U. forðanðe. D.U. sceal.
275. D.U. þonne. D. drænceum.

Se oðer leahtor is forligr and unge-metegod galnyss .
Se is gehaten fornicatio . and he befylð þone mann .
and macað of cristes limum myltestrena limv .
and of godes temple gramena wununge .
Se þridda leahter[1] is auaritia . þæt is seo yfele gitsung .
and seo is wyrtruma ælcere wohnysse .
Heo macað reaflac . and unrihte domas .
stala and leasunga . and forsworennyssa .
heo is helle gelíc . forðan þe hi habbað butu
unafylledlice grædignysse þæt hi fulle ne beoð næfre .
Se feorða leahtor is ira . þæt is on englisc weamodnyss .
seo deð[1] þæt se man nah his modes geweald .
and macað manslihtas . and mycele yfelu .
Se fifta is tristitia . þæt is ðissere worulde unrotnyss
þæt[1] is[1] þonne se man geunrotsoð (*sic*) ealles to swyðe
for his æhta lyre þe he lufode to swyðe .
and cid þonne wið god . and his synna geeac[2]nað .
Twa unrot-nyssa synd . an is þeos yfele .
and oðer is halwende þæt is[1] þæt[1] se[1] man for his synnum geunrotsige.
Se sixta leahter is accidia gehaten .
þæt is asolcennyss oþþe slæwð on englisc .
ðonne ðam menn ne lyst on his life nan god dón .
and bið him ðonne mycel yfel þæt he ne mæge nan god don .
and bið æfre ungearu to ælcere duguðe .
Se seofoða leahter is iactantia gecweden .
þæt is ydel gylp on ængliscre spræce
þæt[1] is[1] ðonne se man bið lof-georn and mid licetunge færð .

276. U. leahter. U. forliger.
276, 277. D. se oðer leahter is fornicatio se is gehaten forligr ⁊ ungemetegod galnyss ⁊ he befylð þone man.
277. D. man; U. mannan.
278. U. myltystryna. A. lima, *alt. to* limv; D.U. lima.
279. D. wununge.
280. D.U. *om.* leahter. D. auaricia. U. ðeo yfele. D. gyttsung.
283. D. U. forsworennysse; A. -nysse, *alt to* -nyssa.
284. U. hí.
285. U. hí. D. næfre fulle ne beoð.
286. D.U. leahter. D.U. fra. D. ænglisc. D. weadmodnyss oððe yrre.
288. D. manslehtas; U. mannslihtas.
287. U. se deð; D. *om.* U. mann.

[1] *Above the line.* [2] Leaf 79.

The second sin is Adultery and unbridled lust;
it is called *Fornicatio*, and it defileth the man,
and maketh of Christ's members the members of harlots,
and of God's temple the dwelling of raging passions.
The third sin is *Avaritia*, that is, evil Covetousness,
and it is the root of all wickedness;
it causeth rapine, and unrighteous judgements,
thefts, and leasings, and perjuries.
It is like unto hell, because they both have
insatiable greediness, so that they can never be full.
The fourth sin is *Ira*, that is in English, Anger;
it causeth that a man have no power over his mind,
and bringeth about manslaughters and many evils.
The fifth is *Tristitia*, that is this world's Sorrow;
this is when a man sorroweth all too sorely
for the loss of his goods, which he loved too much,
and then chideth with God, and addeth to his sins.
Two sorrows are there; one is this evil [Sorrow],
and the other is salutary, which is that a man sorrow for his sins.
The sixth sin is called *Accidia*,
that is, in English, Idleness or Sloth,
when a man careth not to do any good in his life,
and a great evil is then his, that he can never do any good,
and is ever unready for any virtue.
The seventh sin is called *Jactantia*,
that is in English speech, Vain Boasting,
that is, when the man is vain-glorious, and hypocritically goeth

289. U. Se fifta leahter. D. tristicia. U. þystre; D. ðysre. D.U. unrotnys.
290. D.U. *om.* þæt is. A. þone, *alt. to* þonne; D. þonne; U. þonne. U. mann. D.U. geunrotsað.
292. D. cidt; U. cít. D. synnæ.
293. D. unrotnessa.
294. D. halwænde. D.U. *om.* is þæt se. U. mann. D. geunrotsie.
296. D. asolcennys. D. ænglisc.
297. D. men. D.U. gód. U. don.
298. D. *om.* ne. U. mage nán. D.U. gód. D. dón.
299. D. ac (*for* and). D. ungeare; U. ungearo. U. ælcre. D.U. dugoðe.
300. D. seofoðe. U. leahtor. D. iactancia; U. ianctantia, *with* c *above the line* (*in margin* uana gloria.)
301. D.U. engliscre.
302. D.U. *om.* þæt is. U. mann. U. lófgeorn. U. (*above* licetunge) licigunge; D. liccetunge.

and deð for gylpe gif he hwæt dælan wile .
and bið þonne se hlisa his edlean ðære dæde
and his wite andbidað on ðære toweardan worulde .
Seo eahteoðe leahter is super*bia* gehaten .
þæt is on ænglisc modignyss gecweden .
seo is ord and ende ælcere synne .
seo geworhte englas to atelicum deoflum .
and ðone man macað eac gif he modigað to swyðe
þæs deofles geferan ðe feol ær ðurh hí .
Nu syndon eahta heafod-mægnu . ða magan ofer-swiðan
þas fore-sædan deoflu þurh drihtnes fultum .
An is temperantia . *þæt* is gemetegung on englisc .
þæt[1] is[1] *þæt* man beo gemetegod and to mycel ne ðicge .
on æte . and on wæte . ne ær timan ne gereordige .
Nytenu ætað swa ær swa hí hit habbað .
ac se gesceadwisa man sceal cepan his mæles .
and ðonne swa[1] mid ge[1]sceade his gesetnysse healdan .
þonne mæg hé oferswiðan swa ða gyfernysse .
Seo oðer miht is castitas . *þæt* is clænnyss on ænglisc .
þæt[1] is[1] *þæt* se læweda hine healde butan forligre
on rihtum synscipe mid gesceadwisnysse .
and se gehadoda godes ðeowa healde his clænnysse .
þonne bið[1] ofer-swyðed swa eac seo galnyss .
Seo ðrydde miht is largitas . *þæt* is cystignyss . on englisc .
þæt[1] is[1] *þæt* man wislice his[1] æhta[1] aspende . na for woruld-gylpe
þa ðincg þe him god lænde . on ðysum life to brucenne .
God nele *þæt* we beon grædige gytseras .
ne eac for woruld-gylpe for-wurpan*ure æhta .

304. D. hlísa. D. dæde.
305. D.U. wíte anbidað. U. to-werdan.
306. D.U. Se eahteoða. U. leahtor.
307. D.U. englisc.
308. D. elcere synna.
310. U. mann ; D. man (*above line*). D. éác. U. modegað.
311. U. feoll ær. D. hi.
312. U. þe. D.U. magon.
313. D. foresædon. D. godes (*for* drihtnes). U. drihtnes fylste.
314. D. *tem*perancia.
315. D.U. *om.* þæt is. D. ðige (*altered to* ðicge).
316. D. æte. D. wæte.
317. D. nutenu. D.U. etað. D.U. ær. D.U. hi.
318. A. -wise, *alt. to* -wisa. U. menn (*altered to* mann). D. kepan.

[1] *Above the line.*

and doeth it for ostentation, if he will give any dole,
and then is fame the reward of his deeds,
and his punishment awaiteth him in the future world.
The eighth sin is called *Superbia*,
that is called Pride, in English,
which is the beginning and end of every sin;
it made angels into horrible devils,
and will make the man also, if he prideth himself too much,
the companion of the devil, who first fell thereby.
Now there are eight Chief Virtues, which may overcome
these aforesaid devils, through the Lord's assistance.
One is *Temperantia*, that is in English, Moderation,
this is, that a man be moderate, and do not take too much
either in food or drink, neither take his meals before the time.
Beasts eat as soon as they have it,
but the discreet man ought to keep to his mealtime,
and then, also with discretion, observe his regular custom;
thus may he then overcome Gluttony.
The second virtue is *Castitas*, that is in English, Purity,
which is, that a layman keep himself without adultery,
in lawful wedlock with discretion,
and the consecrated servant of God keep his virginity;
thus will Adultery be also overcome.
The third virtue is *Largitas*, that is in English, Liberality,
which is, that a man spend his possessions wisely, not for worldly ostentation,
the things which God lent him to enjoy in this life.
God willeth not that we should be greedy misers,
neither throw away our goods in worldly ostentation,

319. D. ðone. D.U. *om.* swa. D.U. gesceade. U. haealdan.
321. U. englisc. D. þæt is on englisc clænnys.
322. D.U. *om.* þæt is. D. læwede. D. buton. U. forligere; D. forligre.
323. U. sincipe. U. gesceadwisnesse.
324. A. gehadode, *alt. to* -da; D. gehadode. D.U. clænnesse.
325. D. beoð. D.U. galnys.
326. D.U. cystignys.
327. D.U. *om.* þæt is. U. þæt se mann. D.U. *om.* his æhta.
328. D.U. þing.
329. D. ge (*for* we).
330. D. éác. U. forwurpon.

ac dælan hi mid gesceade swa swa hit drihtne licie .
and gif we ælmyssan doð don hi butan gylpe .
þonne mage we fordón swa ða deofollican gitsunga .
Seo feorðe miht [1]is patientia . þæt is geðyld and þolmodnys [2] gecwæden .
þæt [3] is [3] þæt se mann beo geðyldig and ðol(o)mod for gode .
and læte æfre his gewitt gewyldre þonne his yrre .
forðan þe se hælend cwæð þus on his godspelle .
In patientia uestra possidebitis animas uestras .
Þæt is on engliscre spræce . On eowrum geðylde
ge habbað eowre sawla soðlice gehealdene .
Se heofonlica wis-dom cwæð . þæt þæt yrre hæfð wununge
on ðæs dysegan bosme þæt [3] is [3] ðonne he bið to hræd-mod .
and se ealwealdenda dema demð æfre mid smyltnysse .
and we sceolan mid geðylde oferswyðan þæt yrre .
Seo fifte miht is spiritalis (*sic*) laetitia .
þæt is seo gastlice blys . þæt [3] is [3] þæt man on god blyssige
betwux unrotnyssum þysre reðan worulde .
swa þæt we on ungelimpum ormode ne beon .
ne eft on gesælðum to swyðe ne blyssian .
and gif we forleosað þas lænan woruld-ðinge .
þonne sceole we witan þæt ure wununge nis na hér
ac is on heofonum gif we hopiað to gode .
Þyder we sceolan efstan of ðyssere earfoðnysse
mid gastlicre blisse . þonne bið seo unrotnyss
mid ealle ofer-swyðed mid urum geðylde .
Seo syxte miht is instantia boni operis .
þæt is anrædnyss gódes weorces .
gif we beoð anræde on urum godum weorcum .

331. D. dælan. U. hí. D. licige.
332. U. ælmessan. D.U. hí. D. buton.
333. U. maga. U. fordon. D. deofellican; U. deoflican. D.U. gitsunge; A. -ge, *alt. to* -ga.
334. D. mihte. D. ðolmod. D. U. *om.*]þolmodnys. D.U. gecweden.
335. D.U. *om.* þæt is. U. þæt man; D. þæt se man. D.U. þolmod; A. þolmod, *alt. to* þolomod.
336. D. wuldre (*for* gewyldre).
337. D. forðamðe.
338. D. pacientia.
339. D. spræce.
340. D. sawle.
341. D. wisdóm.

[1] Leaf 79, back. [2] -nys *added above the line.* [3] *Above the line.*

but deal them with discretion, even as it may please to the Lord;
and if we do almsdeeds, do them without boasting;
thus may we destroy the fiendlike Coveteousness.
The fourth virtue is *Patientia*, that is called Patience and Forbearance,
which is, that a man be patient and forbearing for [the love of] God,
and ever let his reason be more powerful than his anger;
because the Saviour saith thus in His gospel,
'*In patientia vestra possidebitis animas vestras*;'
that is in the English speech, 'In your patience
ye shall verily have your souls in keeping.'
The Heavenly Wisdom saith, that Anger dwelleth
in the bosom of a fool, that is, when he is too hasty;
for the All-ruling Judge judgeth ever with mildness,
and we ought by patience to overcome Anger.
The fifth virtue is *Spiritualis laetitia*,
that is, Spiritual Joy, which is, that a man rejoice in God
amidst the sorrows of this hard world,
so that we may not be despairing in misfortunes,
nor again rejoice overmuch in prosperity;
and if we lose the transitory things of this world,
then should we know that our dwelling is not here,
but is in heaven, if we hope in God.
Thither we should hasten from this distress
with Spiritual Joy; thus shall the Sorrow be
utterly overcome by our patience.
The sixth virtue is *Instantia boni operis*,
that is, Perseverance in a good work.
If we be persevering in our good works,

342. U. dysgan. D.U. *om.* þæt is. D. hrædmód.
343. U. eallwealdenda.
344. D.U. sceolon.
345. D. leticia; U. letitia.
346. U. gaslice (*alt. to* gastlice) bliss. D.U. *om.* þæt is. U. on gode. D. blissie.
347. D. unrótnyssum. U. þyssere réðan.
349. D. blission.
350. D.U. woruldþing.
351. U. sceolon. U. her.
353. D.U. sceolon. U. on (*for* of). D. ðisre earð-foðnysse.
354. D. gastlicere.
356. D. instancia.
357. D.U. anrædnys. U. godes.
358. D. anræde. D. gódum.

ðonne mage we ofer-swyðan þa asolcennysse swá .
forðan þe hit bið langsum bysmor . gif ure líf bið unnyt hér .
Seo seofoðe miht is seo soðe lufu to gode .
þæt we on gódum weorcum godes lufe cepon .
Na ideles gylpes . þe him is andsæte .
Ac uton dón ælmyssan swa swa he us tælhte .
gode to lofe na us to hlisan .
þæt god sy geherod on urum godu*m* weorcum .
and se idela gylp us beo æfre unwurð .
Seo eahteoðe miht is . seo soðe eadmodnyss .
ge to gode ge to mannum . mid modes hluttornysse .
forðan seðe wis byð . ne wurð he næfre modig .
On hwan mæg se mann modigan þeah he wille .
ne mæg he on geðincðum forðan þe fela synd geþungenran .
ne mæg he on his æhtum . forðan þe he his ende-dæg nát .
ne on nanu*m* þingum he ne mæg modigan . gif [1]he wis bið
Nu ge habbað gehyred . hu þas halgan mægnu
oferswyðaþ ða leahtras . þe deofol besæwð on us .
and gif we nellað hi ofer-swiðan . hi besencað us on helle .
We magon þurh godes fylst ða feondlican leahtras
mid gecampe ofer-winnan . gif we cenlice feohtað .
and habban us on ende þone ecan wurð-mynt .
á mid gode sylfum gif we swincað nu hér ;
[2]Ðam to wuldre ðe on ecnysse rixað ece drihte*n* ;
þa*m* sy wuldor and lof . ðe á leofað .
mid fæder . and mid suna . and mid ða*m* halgan g[aste] on
ecnysse. Ame*n*.[2]

359. D. þone. U. maga. D. ofer-swiðem. D. asolcennesse. D.U. swa.
360. D. bysmer. D. lif. U. her.
361. U. (*after* is) *inserts* caritas *above the line.*
362. U. godum. D. lufu. D. cépon ; U. kepon.
363. D. ansæte, *corr. to* andsæte.
364. U. don ælmessan.
366. D. ac *þæt.*
367. U. unwyrð.
368. U. ehteoðe. D. eadmodnysse.
369. D. hluttornesse ; U. hluttonysse, *corr. to* hluttornysse.
370. D. forðamðe. D. wís. D.U. wyrð.

[1] Leaf 80. [2]—[2] *Added in a later hand.*

then may we thus overcome idleness,
because it is a prolonged disgrace, if our life be useless here.
The seventh Virtue is true Love to God,
that we in good works seek after God's love;
not Vainglory, which is hateful to Him,
but let us do alms, even as He taught us,
for the praise of God, not for our own glory,
that God may be magnified in our good works,
and Vainglory may ever be worthless to us.
The eighth Virtue is true Humility,
both towards God and towards man with simplicity of mind;
for he who is wise will never be proud.
Wherein may a man pride himself, though he wish it?
He may not in his rank, because many are more distinguished [than he];
nor may he in his possessions, because he knoweth not his last day;
nor in anything can he pride himself, if he be wise.
Now ye have heard how these holy Virtues
overcome those Sins which the devil soweth in us;
and if we will not overcome them, they will sink us to hell.
We can, by God's assistance, conquer those fiendish sins
by fighting, if we fight bravely;
and have for ourselves, at the end, the eternal glory
ever with God Himself, if we now labour here,
unto His glory who eternally reigneth, the Everlasting Lord;
to whom be glory and praise, who ever liveth,
the Father, and the Son, and the Holy Ghost in eternity. Amen.

371. D.U. hwam. D. man. U. modigean; D. modigian.
372. D. geðinðum.
373. U. hé (*twice*). D. is (*corr. to* his). D. nat.
374. D. modigian; U. modigean. D. wís.
376. D. ús.
377. U. hí. D. *omits all the line before* on helle.
378. D. fyst (*corr. to* fylst).
379. D. kenlice; U. clænlice.
380. D. ecean wurðment.
381. D.U. her.
382-384. U. þærto us gefultumige seðe leofað ȝ rixað a buton ende; Amen. D. *omits.*

XVII.

SERMO IN LAETANIA MAIORE [DE AUGURIIS].

[Collated with D. = MS. Corpus Christi College, Cambridge, 303, p. 231; E. = MS. C.C.C.C. 302, p. 33.]

SE APOSTOL PAULUS EALRA ÐEODA LAREOW MANODE ÐA cristenan þe he sylf ær to geleafan gebigde on anum pistole . þæt is ærend-gewrit . ðus cweðende. *Fratres* . Sp*iritu* ambulate . et desid*e*ria carnis Non p*er*ficietis , et cet*e*ra. Mine gebroðra farað on gaste . þæt is on gastlicre drohtnunga . and ne gefremme ge eowres flæsces lustas. Þæt flæsc soðlice gewinð ongean ðone gast . and se gast ongean þæt flæsc . Þas ðincg soðlice . þæt is se lichama . and seo sawl . winnað him be-tweonan. Ac seo sawl is ðæs flæsces hlæfdige . and hire gedafnað . þæt heo simle gewylde ða wylne . þæt is þæt flæsc . to hyre hæsum. Þwyrlice færð æt ðam huse þær seo wyln bið þære hlæfdian wissigend . and seo hlæfdige bið þære wylne underðeodd . swa bið eac þæs mannes líf on hinder gefadod . gif þæt flæsc þe is brosnigendlic and deadlic . sceal gewyldan þone gast ðe is ece . and unateorigendlic . to his fracodum lust*um* ðe hí buta fordoð . and to ecum tintregum gebringað . Se apostol cwæð . Gif ge beoð þurh ðone gast gelædde . ðonne ne synd gé ná under ǽ . He cwæð on oðre stowe . Nis nán ǽ rihtwis*um* menn gesett . ac unrihtwisum . and ná under-þeoddum . Arleasum . and forscyldegodum . forðan þe seo ǽ . þæt is se rihtwise steor ne ge-gret þone rihtwisan mid nanum yfele . ac heo gewitnað þa unriht-wisan be heora gewyrhtum . Se rihtwisa soðlice ne þearf him ondrædan þa stiðan steora þe godes . ǽ . tæcð . gif he him sylfum styrð fram eall*um* stunt-nyssum . Paulus cwæð . swutele synd þæs flæsces[1]

TITLE. D. *adds* DE EPISTOLA PAULI & DE AUGURIIS. E. *has only* DOMINICA IIII^{A} VEL QVANDO UOLVERIS.

1. D. alra.
2. D. er. D. geléfan gebígde. D. ane pistle.
3. D. erendgewríte.
4. D. míne.
5. D. gastlicere. D.E. drohtnunge. E. gefremmege; D. gefremíge (*om.* ge). D. eoures.
6. D. flesces. D. flesc; E. fifesc. D. gewilnad (*sic*) *for* gewinð; E. gewilnað. E. gást.
7. D. flesc. D.E. þing.
8. D. sawul; E. sauwl. D. heom. D. sawle; E. sawul. D. þes, *above the line*. D. flesces.
9. D. hlafdíge. D.E. gedafenað. D. symble. D. wulne.
10. D. flesc. D. híre hesen. D. þwyrlíce ferð et þan. D. þer se.

[1] Leaf 80, back.

XVII.

ON AUGURIES.

THE Apostle Paul, the teacher of all nations, exhorted those Christians whom he had formerly converted to the faith, in an Epistle, that is a letter, thus saying: '*Fratres, Spiritu ambulate, et desideria carnis non perficietis, et cetera*'—'My brethren, walk in the Spirit, that is in spiritual conversation, and ye shall not fulfil the lusts of your flesh.' The flesh verily warreth against the spirit, and the spirit against the flesh. These things verily, that is the body and the soul, fight between themselves. But the soul is the flesh's mistress, and it befitteth her that she should ever rule the bondmaid, that is the flesh, according to her hests. Ill fareth it with the house where the bondmaid is the ruler of the mistress and the mistress is in subjection to the bondmaid; so also will the life of man be ordered backward, if the flesh which is corruptible and mortal shall subdue the spirit, which is eternal and imperishable, to its base lusts, which will destroy them both, and bring them to everlasting torments. The Apostle said, 'If ye be led by the Spirit, then are ye not under the Law.' He said in another place, 'There is no law set for righteous men, but for unrighteous and disobedient, for the profane and the guilty;' because the law, that is the righteous rule, will not greet [i. e. visit] the righteous man with any evil, but it will punish the unrighteous according to their works. The righteous verily need not fear the strict rule which God's law teacheth, if he restraineth himself from all foolishness. Paul said, 'Manifest are the works of the flesh, adultery and

11. E. wylne. D. þere hlefdian wísiende. D. hlefdie. D. þere wulne.
12. D.E. underþeod. D. þes. D.E. lif.
13. D. flesc. E. brosniendlic; D. brosniendlíc. D. deadlíc; E. dadlic.
14. D. ecce. D. unateoriendlic. D. fraceden lusten. D.E. hi.
15. D. ecen tintregen.
16. D. geledde. D. þanne. D. synde ge. D.E. na.
17. D. eæ rihtwisen. D.E. men. D. geset.
18. D. unrihtwísen. D. underþeoddan; E. underþeodum. D. Arleasen; E. árleasum. D. forscyldgodum.
19. D.E. seo (*for* se).
20. D. gewítnað. D. unrihtwísan.
22. D. stere; E. steore. D. *om.* sylfum.
23. E. stuntnessum.

weorc . þæt is forligr . and unclænnyss . estfulnyss . oððe galnyss . hæðen-gild . oððe unlybban . feondræden . and geflit . anda . and yrre . sacu . and twirædnyss . dwollic lár . and nið . manslíht . and druncennyss . oferfyll . and oðre ðyllice . þe ic fore eow secge swa swa ic fore [sæde] . forðan þa ðe ðyllice weorc wyrcað . ne begitað hi godes rice . Gehwa mot yfeles geswican . and gebetan . ac gif he ðurh-wunað on yfelnysse . and forsihð his scyppendes beboda . and deofla gecwemð . þonne sceal he unðances on ecnysse ðrowian . on ðam unadwæscend-licum fyre . betwux ðam wyrrestan wurm-cynne . þe næfre ne bið adyd . ac ceowað symle . þæra arleasra lichama . on ðam hellican lige . Eft cwæð se apostol on oðrum pistole . *Fratres* . Nolite errare . Neq*ue* fornicarii . Neq*ue* idolis seruientes . Neq*ue* adulteri . Neq*ue* molles . Neq*ue* fures . Neq*ue* auari . Neq*ue* ebriosi . Neq*ue* maledici . Neq*ue* rapaces . regnum dei Non possidebunt . Mine gebroðra nelle ge dwelian . naðor ne unriht-hæmeras . ne ða ðe hæðen-gildum þeowiað . ne ða þe oðre manna wif habbað . ne ða hnescan *vel*[1] wácmod[1] . þæt synd þa ðe nane stiðnysse nabbað ongean leahtras . Ne ðeofas . ne gytseras . ne drinceras . þæt synd þa ðe druncennysse lufiað . ne wyrgendras . þæra muð bið symle mid geættrode wyrigunge afylled . ne reaferas . nabbað hi næfre godes rice . He cwæð þa git eft forð to þam folce ðus .. Þis ge wæron . ac ge synd nu afeormode . ac ge synd gehalgode . ac ge synd geriht-wisode on drihtnes naman ures hælendes cristes . and on gaste ures godes . Deofol-gild bið þæt man his drihten forlæte . and his cristendóm . and to deofollicum hæðenscype gebuge . bysmrigende his scyppend . Oðer deofolgild is derigendlic þære sawle .

ðonne se man forsihð his scyppendes beboda .

and þa sceandlican leahtras begæð . þe se sceocca hine lærð .

24. D. forlír ; E. forliger. D. unclænnys ; E. unclænnes. D. estfulnys ; E. estfulnes. D. galnys ; E. galnes.

25. D.E. ⁊ (*for* oððe *after* hæðengild). D. unlibban.

26. D. twyrædnys ; E. twyrædnes. D. dwolic lar & níþ.

27. D. drucennys ; E. druncennes. D. oferfyl. D.E. eow fore secge.

28. D.E. fore sæde ; A. fore secge (*wrongly*). E. þa ða.

29. D.E. ríce. D. yfelæs geswícan.

30. E. yfelnesse. D. sceppendes.

31. D. deofle ; E. deofole. E. unþancas. D. ecnesse ; E. eccnesse.

32. D.E. wyrstan wyrmcynne.

33. D. þara. D.E. lichaman.

34. D. líge.

[1] *Above the line.*

uncleanness, lasciviousness or lust, idolatry or witchcraft, enmity and strife, spite and anger, contention and sedition, heresy and envy, murder and drunkenness, surfeiting and other such like, the which I tell you beforehand, even as I told you formerly; for they who work such works shall not attain to God's kingdom.' Every one may cease from evil and amend; but if he continueth in wickedness and despiseth his Creator's commands and pleaseth the devils, then shall he against his will suffer in eternity, in the unquenchable fire, amidst the worst serpent-kind which shall never be destroyed, but shall ever chew the bodies of the wicked in the fire of hell. Again, said the Apostle in another epistle, '*Fratres, nolite errare; neque fornicarii, neque idolis seruientes, neque adulteri, neque molles, neque fures, neque auari, neque ebriosi, neque maledici, neque rapaces, regnum dei non possidebunt.*'—'My brethren, be ye not deceived; neither fornicators, nor those who serve idols, nor those who have other men's wives, nor the effeminate or weak-minded—these are they who have no sternness against sins—nor thieves, nor covetous, nor drinkers—these are they who love drunkenness—nor revilers, whose mouths are ever filled with poisoned cursing, nor robbers, shall ever possess God's kingdom.' He said yet again to the people thus, 'Such ye were, but now are ye cleansed, but ye are sanctified, but ye are justified in the name of the Lord our Saviour Christ, and in the Spirit of our God.'

Idolatry is that a man forsake his Lord and his Christianity, and yield to diabolical heathenism, dishonouring his Creator.
There is another idolatry, hurtful to the soul,
when the man despiseth his Creator's commands,
and practiseth the shameful sins which the devil teacheth him.

35. E. fornicari.
37. D.E. *om.* non.
39. D.E. oðra. D. wif.
40. D.E. *om. vel* wacmod.
41. D. leahtres. D. drinceres; E. drunceras.
42. E. ða druncennesse. D. wyrigendras þære. D. *om.* bið.
43. E. geætrode wyriunge; D. geætrodre wyriunge. E. reafras.
44. D.E. rice. D.E. *om.* eft.
45. E. halgode. D. gerihtwisede.
47. D.E. cristendom.
48. E. deofficum. D. hæþenscipe. E. bysmriende. D. scippend.
49. D. dergendlic.
51. D. leahtres.

Þæs gastes wæstmas . synd þa godan ðeawas .
[1]*þæt* se man lufige þone lifigendan god .
and hæbbe ða soðan lufe symle on his mode .
and ða gastlican blysse . and beo gesibsum .
geðyldig . and ðolmod . and on ðeawum hæbbe
godnysse . and glæd mod . and manðwærnysse .
geleafan . and gemetfæstnysse . and modes clænnysse .
and forhæfednysse butan higeleaste .
Nis nan . æ . wiðerræde þus gewórhtum mannum .
ac ða þe cristes synd cwylmiað heora flæsc .
Swa *þæt* hi nellað onbugan ðam bysmorfullum leahtrum .
ne ðam yfelum gewilnungum . ac winnað him to-geanes .
oð *þæt* hi sigefæste siðiað to criste .
and to ðam ecan wuldre . for ðam sceortan gewinne .
and hi blyssiað on ecnysse bliðe mid criste .

[SERMO SANCTO AUGUSTINI DE AUGURIIS.]

Agustinus se snotera bisceop sæde eac on sumere béc .
Mine gebroðra þa leofestan . gelome ic eow warnode .
and mid fæderlicre carfulnysse . ic eow cuðlice manode .
þæt ge andsætan wiglunge þe unwise men healdað .
mid ealle forlætan swa swa geleaffulle men .
forðan butan ic eow warnige . and þone wol eow forbeode .
ic sceal agyldan gescead þam soðfæstan deman
minre gymeleaste . and mid eow beon fordemed .
Nu alyse ic me sylfne wið god . and mid lufe eow for-beode .
þæt eower nan ne axie þurh ænigne wicce-cræft .
be ænigum ðinge . oððe be ænigre untrumnysse .
ne galdras ne sece . to gremigenne his scyppend .

53. D. lufie.
54. D. hæbba. D. soða; E. soðe. E. lufe, *alt. to* lufan ?
55. E. an, *for* and.
56. E. *ins.* ⁊ *bef.* geðyldig. D. þolomod. D. *om.* and.
57. E. godnesse. E. man-þwærnesse.
58. D. gemetfestnysse; E. gemetfæstnesse. E. clænnesse.
59. D. forhæfdnysse; E. forhæfednesse. D.E. higleaste.
63. D. þan yflum.
64. E. sigfæste.
65. D. *om.* and *bef.* to ðam. D. wuldræ.
66. E. ecnesse.
67. TITLE. *In* D *only.* E. Augustinus. D.E. bec.
68. D. leofostan. E. gelóme.

[1] Leaf 81.

The fruits of the Spirit are those good dispositions,
that the man love the living God,
and have true love ever in his mind,
and spiritual joy, and be peaceable,
patient and long-suffering, and in manners have
goodness, and gladness, and meekness,
faith and temperance, and cleanness of mind,
and continence without rashness.
There is no law contrary to (against) men thus disposed,
but those that are Christ's crucify their flesh,
so that they will not incline to shameful sins,
nor to those evil desires, but will fight against them
until they depart victoriously to Christ,
and to the everlasting glory in exchange for the short warfare,
and they shall rejoice for ever blithely with Christ.

Augustine the wise bishop said likewise in a certain book,
'My brethren most beloved, often I have warned you,
and with fatherly carefulness I lovingly exhorted you
that, as for the odious witchcraft which unwise men observe,
ye should altogether renounce [it], like faithful men,
for except I warn you, and forbid you that mischief,
I shall have to give an account to the righteous judge
for my carelessness, and shall be condemned with you.
Now I deliver myself as regards God, and with love forbid you,
that any of you should enquire through any witchcraft
concerning anything, or concerning any sickness,
or seek enchanters to anger his Creator;

69. D. fæderlícre. E. carfulnesse. D. cuþlíce.
70. D. wíglunge; E. wiglunga. E. menn. D. healdeð.
71. D. forlæton. E. geleafulle menn.
72. E. forðam. D. buton.
74. D. lemeleaste (*sic*). D. for demæd.
75. E. lyse (*for* alyse).
76. D. eowær. E. axige.
77. D. enige. D.E. untrumnesse.
78. D. aldras (*with space left for initial*). E. séce. D. gremienne; E. gegremigenne. D. scuppend.

forðan se ðe þys deð . se forlysð his cristen-dom.
and bið þam hæðenum gelíc . þe hleotað be him sylfum
mid ðæs deofles cræfte þe hi fordeð on ecnysse .
and butan he ælmyssan . and mycele dædbote
his scyppende geoffrige . æfre he bið forloren .
Hleotan man mot mid geleafan swa þeah
on woruld-ðingum butan wicce-cræfte .
þæt him deme seota . gif hi hwæt dælan willað .
þis nis nan wiglung . ac bið wissung foroft .
Eall swa gelice se ðe gelyfð wiglungum
oððe be fugelum . oððe be fnorum .
oððe be horsum . oððe be hundum .
ne bið hé ná cristen . ac bið for-cuð wiðer-saca .
Ne sceal nan man cepan be dagum
on hwilcum dæge he fare . oððe on hwylcum he[1] gecyrre .
forðan þe god gesceop ealle ða seofan dagas .
þe yrnað on þære wucan oð þysre worulde geendunge .
Ac seðe hwider faran wille . singe his paternoster .
and credan . gif he cunne . and clypige to his dryhten .
and bletsige hine sylfne . and siðige orsorh
þurh godes gescyldnysse . butan ðæra sceoccena wiglunga .
Us sceamað to secgenne ealle ða sceandlican wiglunga .
þe ge dwæs-menn drifað . ðurh deofles lare .
oððe on wifunge . oððe on wadunge .
oððe on brywlace . oððe gif man hwæs bitt
þonne hi hwæt onginnað . oþþe him hwæt bið acenned .
Ac wite ge to soðan . þæt se sceocca eow lærð

79. D. forleost; E. forlyst. E. cristendóm.
80. D. þan heðenen; E. þam hæþenan. D. heom sylfe.
81. D. þes. D. crefte. D. ecenesse.
82. D. buton. D. manega elmessan; E. manega ælmissan. D. micele dedbote.
83. D. scuppende geoffrie efre.
85. D. woruldþingan. D. wiccecrafte.
86. D.E. seo tá (*error for* se tán!) D. hwet delen.
87. D. nis naht wigelunge. D. wissunge.
88. D. Ealswa. D. wigelunge.
89. D. fugelen; E. fugulum. D. fnoren.
90. D. horsen. D. hunden.
91. D.E. he. D. naht (*for* ná); E. na.
92. E. nan cristen mann. D. dagen; *and inserts* oððe be nihte.
93. D. hwylce dege. D. hylce. D. gecurre.
94. D. gescop alle. D.E. seofon.

[1] Leaf 81, back.

for he that doeth this, he letteth go his Christianity,
and is like the heathen who cast lots concerning themselves
by means of the devil's art, which will destroy them for ever;
and unless he offer alms and much penance
to his Creator, he shall be lost eternally.
Nevertheless a man may cast lots, in faith,
in worldly things, without witchcraft,
that he may allot himself pastures, if men wish to divide any thing [i. e. any land];
this is no sorcery, but is very often a direction.
So likewise he who trusteth in auguries,
either from birds, or from sneezings,
either from horses or from dogs,
he is no Christian, but is an infamous apostate.
Neither may any man give heed to days,
on which day he shall journey, or on which he shall return,
because God created all the seven days
which succeed in the week, until this world's ending.
But he who wishes to journey any whither, let him sing his *Paternoster*
and *Credo*, if he know [them], and cry to his Lord,
and cross himself, and travel without care
through God's protection, without the devil's sorceries.

It shameth us to tell all the shameful sorceries,
which ye foolish men practise through the devil's lore,
whether in wiving, or in travelling,
or in brewing, or if a man pray for anything,
when they begin anything, or anything is born to them.
But know ye of a truth, that the devil teacheth you

95. D. urnað. D. þere. D. þissere worulde. E. *om.* geeundunge.
96. D. faren.
97. D.E. his credan. D. clupien. D.E. drihtene.
98. D. blesie. D. sulfne. D. siðiæ.
99. D.E. gescyldnesse. D. þere deofle (*for* sceoccena). D. wigelunge; E. wiglunge.
100. D. scameð. D. secgene alle. D. sceandlice wigelunge.
101. D. þe sot men (*for* ge dwæsmenn). E. láre.
102. D. wifunge. E. *omits this line.*
103. D. breowlace. E. *om.* oððe on brywlace. D. hi hwes; E. hi wæs (*for* hwæs). D.E. bit.
104. D. hwet (*twice*).
105. D. deofol (*for* sceocca). D. lerð.

þyllice scincræftas . þæt he eowre sawla hæbbe
ðonne ge gelyfað his leas-brædnysse .
Nu cwyð sum wiglere þæt wiccan oft secgað
swa swa hit agæð mid soðum ðincge .
Nu secge we to soðan þæt se ungesewenlica deofol
þe flyhð geond þas woruld . and fela ðincg gesihð
geswutelað þæra wiccan hwæt heo secge mannum .
þæt þa beon fordone þe ðæne dry-cræft secað .
Fela sædon þa dry-men . þurh deofles cræft .
Iamnes and mambres . swa swa moyses awrát .
and hi pharáo forlærdon mid heora lotwrencum .
oððæt he adranc on ðære deopan sæ .
Eall swa eac symon se swicola dry .
swa lange he wan wið petre . oð þæt he wearð afylled .
ða þa he wolde fleon to heofonum . þæt he on feower tobærst
and swa ferde wælhreow mid wite to helle .
Fela oðre forferdon þe folgodon dry-cræfte .
swa swa we on bocum rædað . ac heora racu is langsum .
Ne sceal se cristena befrinan þa fulan wiccan
be his gesundfulnysse . þeahðe heo secgan cunne
sum ðincg þurh deofol . forðan þe hit bið derigendlic .
and eall hit bið ættrig þæt him of cymð .
and ealle his folgeras forfarað on ende .
Sume men synd swa ablende . þæt hi bringað heora lác
to eorðfæstum stane . and eac to treowum .
and to wylspringum . swa swa wiccan tæcað .
and nellað under-standan . hu stuntlice hi doð .
oððe hu se deada stán . oððe þæt dumbe treow

106. D. þullice. D. wiccecreftes (*for* scincræftas). D. eower sawle habbe.
107. D. þanne. D.E. leasbredene.
108. E. cwæð. D. wigelere. D. wiccen ofte.
109. D. ageð; E. ágæð. D. soðen. D.E. þinge.
110. D. ungesewenlice deofel.
111. E. feala þing.
112. D. þere; E. þære. D. wiccen hwet. D. magen (*for* mannum).
113. D. þane; E. þone. D. wiccecreft (*for* drycræft) secgæð.
114. E. feala. D. sedan. D. wigeleres (*for* dryuuen). D. creft.
115. *MS.* Jul. *has* Iammes; D.E. Iamnes. D.E. awrat.
116. D. pharao; E. pharáo. D. forlerden. D. lot-wrencen.
117. E. dranc. D. þere. D. sæ.
118. D.E. Ealswa. D. wigelere (*for* dry).

such delusions that he may have your souls
when ye believe his lying deceits.
Now a certain sorcerer saith that witches often declare
even as a matter happens with a true result.
Now say we of a truth, that the invisible devil
who flieth through these worlds, and seeth many things,
revealeth to the witch what she shall say to men,
that they may be destroyed who seek this sorcery.
Many things said the magicians through the devil's art,
Jamnes and Jambres, [A. S. Mambres], even as Moses wrote,
and they seduced Pharaoh with their deceits,
until he was drowned in the deep sea.
So likewise Simon, the wily sorcerer,
strove so long with Saint Peter, until he was cast down,
when he desired to fly to heaven, so that he burst into four parts,
and so that impious man departed in torment to hell.
Many others have perished who followed sorcery,
even as we read in books, but their story is tedious.

Neither shall the Christian enquire of the foul witch
concerning his health, though she may be able to tell
something through the devil, for it will be harmful,
and all will be poisonous which cometh from him,
and all his followers shall perish in the end.
Some men are so blinded, that they bring their offerings
to an earth-fast stone, and eke to trees,
and to well-springs, even as witches teach,
and will not understand how foolishly they act,
or how the dead stone or the dumb tree

119. E. wann. D. wiŏ *sancte* petre. D. oŏŏet.
120. D. heofonon. D. fower toberst.
121. D. welhreow.
122. D. Fela forferden for oŏre. þe drycreft lufeden.
123. D. bocen redaŏ. D. race us is.
124. D. þan fulen wiccen.
125. D. -fulnesse; E. -fullnesse.
126. D.E. þing. D. deofel.
127. D. al. D. attrig; E. ætrig. D. of-cumŏ.
128. D. alle. D. folgeres.
129. E. menn. D. synde. D.E. lac.
130. D. eord-festen. D. stanen; E. stanum. D. treowen.
131. D. welsprunges. D. tecaŏ.
132. E. stuntlic.
133. E. *om.* hu. D. stan.

him mæge gehelpan . oððe hæle forgifan .
[1]þone hi sylfe ne astyriað . of ðære stowe næfre .
Se cristene man sceall clypian to his drihtne
mid mode . and mid muðe . and his munda abiddan .
þæt he hine scylde wið deofles syrwunga .
and besettan his hiht on ðone soðan god .
se ðe ana gewylt ealra gesceafta .
þæt he fore-sceawige be his gesundfulnysse .
loca hu he wille . swa swa ealwealdend god .
We sceolan on ælcne timan . and on ælcere styrunge
gebletsian us sylfe mid soðum geleafan .
and mid rode-tacne þa reðan aflian .
for ðan þe se reða deofol wearð þurh ða rode ofer-swiðed .
and heo is ure sige-beacn ongean þone sceoccan á .
Eac sume gewitlease wíf farað to wega gelætum .
and teoð heora cild þurh ða eorðan .
and swa deofle betæcað hi sylfe . and heora bearn .
Sume hi acwellað heora cild ærðam þe hi acennede beon .
oððe æfter acennednysse . þæt hi cuðe ne beon .
ne heora manfulla forligr ameldod ne wurðe .
ac heora yfel is egeslic . and endeleaslic morð .
Þær losað þæt cild laðlice hæðen .
and seo arleasa modor . butan heo hit æfre gebete .
Sume hi wyrcað heora wogerum drencas .
oððe sumne wawan . þæt hi hi to wife habbon .
Ac þyllice sceandas sceolan siðian to helle .
þær hi æfre cwylmiað on þam cwealmbærum fyre
and on egeslicum witum . for heora gewitleaste .
Ac cristene men sceolan campian wið deofla
mid strangum geleafan . swa swa gelærede cempan .

134. D.E. mage. E. gehelppan.
135. D.E. þonne.
136. D.E. cristena. D.E. sceal. E. drihtene.
137. D.E. munde.
138. D.E. gescylde. D. syrwunge.
141. E. -fulnesse.
142. D.E. eallwealdend.
143. D.E. sceolon. D. ælcre.
144. D. bletsian.
145. D. afligan; E. aflygan.
146. E. róde.
147. D. sigebeann (*sic*).

[1] Leaf 82.

can help them, or give them health,
when they themselves never stir from the place.
The Christian man must cry to his Lord
with mind and with mouth, and beseech His protection,
that He may shield him against the devil's snares,
and set his hope in the true God,
Who alone ruleth over all creatures,
that He may provide for his safety,
even, lo! as He will, as being the all-ruling God.
We should on every occasion and in every trouble
cross ourselves with true faith,
and by the sign of the Cross put to flight the wicked ones,
because the wicked devil was vanquished by the Cross,
and it is ever our beacon of victory against the fiend.

Likewise some witless women go to cross-roads,
and draw their children through the earth,
and thus commit themselves and their children to the devil.
Some of them kill their children before they are born,
or after birth, that they may not be discovered,
nor their wicked adultery be betrayed;
but their wickedness is awful, and everlasting their perdition.
Then the child perisheth, a loathsome heathen,
and the wicked mother, unless she ever do penance for it.
Some of them devise drinks [philtres] for their wooers,
or some mischief, that they may have them in marriage.
But such shameful ones shall go to hell,
where they shall ever suffer in the tormenting fire,
and in awful punishments, for their witlessness.
But Christian men must fight against devils
by strong faith, like trained champions,

148. E. gewitleasa. D.E. wif. D. gewega.
151. D.E. ær þan. E. beoð.
152. E. accennednysse. D. heo (*for* hi).
153. D.E. manfulle.
155. D. locað; E. losiað. D.E. ladlice.
156. D.E. buton.
157. D. heo (*for* hi). D. drænca s.
158. D. sume. D. habban; E. habban sceolon.
159. E. þyllce. D. sceolon.
160. D. þæm cwælm-bærum.
161. D. *om.* and. E. fora (*sic*).
162. E. menn. D. sceolon.
163. D. cenpan (*sic*).

and forhogian þa hætsan . and ðyllice hæðen-gyld .
and þæs deofles dydrunga . and heora drihten arwurðian .
þonne gesihþ se deofol *þæt* ge hine forseoð .
and him bið þonne wá on his awyrigedum mode .
þæt ge swa anræde beoð . and nimð andan to eow .
and wile eow geswencan mid sumere untrum-nysse .
oððe sum eowre orf ardlice acwellan .
forðan þe he mot ælces mannes afandian .
on manega wisau . hwæðer his mod wille
abugan þurh ða ehtnysse fram ðam ælmihtigan gode .
Ac wite ge to wissan *þæt* se wælhreowa deofol
ne mæg mannum derian mid nan[1]re untrumnysse
ne heora orf adydan butan drihtnes geþafunge .
God is eall godnyss . and he æfre wel wile .
ac manna yfelnysse mod beon gestyrod .
þonne geðafað god þam sceoccan for oft .
þæt he men geswence for heora mis-dædum .
Us is to secenne gif we geswencte beoð .
þa bote æt gode . na æt ðam gramlican wiccum .
and mid ealra heortan urne hælend gladian .
forðan þe his mihte ne mæg nan ðincg wiðstandan .
He cwæð on his godspelle . þæt buton godes dihte .
furðon an fugel ne befylð on deaðe .
Wen is *þæt* he wille bewitan á his menn .
ge on life . ge on deaðe . þonne se lytla fugel
ne befylþ on grin butan godes willan .
Ure drihten adræfde deoflu mid his hæse of anum wodum menn .
þa wæs ðær gehende . an heord swina .
and hi[2] sona bædon *þæt* hi moston faran into ðam swynum .

164. D.E. hætsan (*as in text*).
165. D.E. dydrunge. D. awurþian.
166. D. forsiað.
167. D. wa. E. awyrgedum.
169. D. geswæncan. D. sume. E. -nesse.
170. D. eowær; E. eower.
174. D. gewissan. D. deoful.
175. E. untrumnesse.
176. E. drihtenes.
177. E. his (*for* is). D. godnys; E. gódnes. D. hæfre.
178. D. yfelnyssa. D.E. gestyred.
180. E. menn. D. geswænce.
181. D. geswæncte.
182. E. *ins.* secan *before* þa bote. D. to gode. D.E. gramlicum.
183. D. ealre; E. eallre.

[1] Leaf 82, back.

[2] *Above the line.*

and shun those hags, and such heathendom,
and the devil's delusions, and worship their Lord.
Then will the devil see that ye despise him,
and it will be grievous to him, in his accursed mind,
that ye are so stedfast, and he will take indignation against you,
and will vex you with some sickness,
or suddenly kill some of your cattle,
because he must try every man,
in many ways, whether his mind will
swerve through persecution from the Almighty God.
But know ye for certain, that the cruel devil
cannot hurt men by any sickness,
neither destroy their cattle, without the Lord's permission.
God is all goodness, and He ever willeth well,
but the minds of men may be excited to evil;
then God permitteth the devil very often
to afflict men for their misdeeds.
We ought to seek, if we be afflicted,
restoration from God, not from the cruel witches,
and with all our hearts please our Saviour,
because nothing can withstand His might.
He saith in His gospel that, without God's command,
not even a bird falleth in death.
It is to be expected that He will ever watch over His servants
both in life and in death, since the little bird
falleth not into a snare without God's will.
Our Saviour drave devils by His hest out of a possessed man.
There was then nigh at hand an herd of swine,
and they straightway prayed that they might go into the swine,

184. D. forþam. E. þing.
185. D.E. butan.
186. D. beflyð (*sic*).
187. D. ic (*for* is). D. men. E. *omits* l. 187, *and part of* l. 188, *to* deaðe.
188. D. þanne.
189. D. beflihð; E. befealð. D.E. buton.
190. D.E. wodan. D. men.
191. D. gehænde. E. flocc (*for* heord). D. swinan.
192. D. heo (*for first* hi).

and drihten geðafode þa ðam deoflum þæt .
Hi ða into þam swynum . and hi ealle aweddan .
and urnon to ðære sæ . and sona adruncon .
Ne mæg se deofol mannum derian butan godes ðafunge .
ne heora ðincg amyrran . þonne hé ne moste faran
furðon on þa swín . butan him geðafode þæs se hælend .
Gif us deofol drecð . oþþe ure þincg adyd
þæt getimað þonne swa for twam intingum .
oþþe god swa þreað ure ðwyrlican dæda .
oððe he ure afandað on ðære frecednysse .
and se sceocca sceall aswæman æt us .
gif we anræde beoð on urum geleafan .
and crist hine adræfð þæt he us derian ne mæg
gif we ða ehtnysse eadmodlice forberað .
and butan ceorunge symle gode þancige .
Us becymð swa þeah eall þæt to gode .
gif we beoð geðyldige . and þanciað urum drihtne .
and on ðære fandunge his fultumes biddað .
seþe eaðelice mæg us æfre ahreddan
fram eallum frægednyssum feondlicra costhunga .
Lægedom is alyfed fram lichamena tyddernysse .
and halige gebedu mid godes bletsunge .
and ealla oðre tilunga syndon andsæte gode .
swa swa paulus awrat þysum[1] wordum cweðende .
Ne mage ge samod drincan . ures drihtnes calic .
and ðæs deofles cuppan . to deaðe eowre sawle .
and ure drihten cwæð . þæt man gecwæman ne mæg
twam hlafordum æt-somne . þæt he ne forseo þone oðerne .
ne we ne magon gecwæman . criste and deofle .
Nu secgað sume menn þæt him sceole gelimpan

193. D. þan (*for* ðam).
194. D. swinum. D.E. aweddon.
195. D. urnan into. D. adruncan.
196. D.E. buton. D.E. geþafunge.
197. D.E. þing. D.E. he.
198. D. an (*for* on). E. swyn. D.E. buton. D. heom.
199. D. adyt; E. adydt.
200. E. þonne getimað þæt.
202. E. frægednesse.
203. D.E. sceal.
207. D. buton. D.E. þanciað.
208. D. eal.
209. E. drihtene.

[1] Leaf 83.

and thereupon the Lord granted it to the devils.
Then they [entered] into the swine, and they all became mad,
and ran to the sea, and forthwith were drowned.
The devil cannot hurt men without God's permission,
nor mar their property, since he could not go
even into the swine, unless the Saviour permitted him.
If the devil vexeth us or destroyeth our property,
then it so betideth us for [one of] two reasons;
either God so punisheth our perverse deeds,
or He proveth us through the peril,
and the fiend shall vanish away from us,
if we be steadfast in our faith,
and Christ shall drive him away that he shall not harm us,
if we humbly endure the persecution,
and ever thank God without murmuring.
Nevertheless it will all happen to us for good,
if we be patient and thank our Lord,
and in the trial pray for His assistance,
who can always easily deliver us
from all perils of fiendish temptations.
Medicine is granted for bodily infirmity,
and holy prayers, with God's blessing;
and all other aids are hateful to God,
even as Paul wrote, saying these words,
'Ye cannot drink both our Lord's chalice
and the devil's cup to the death of your souls;'
and our Lord said, that 'a man cannot please
two masters at once, lest he should despise one;'
neither can we please both Christ and the devil.
Now some men say that it must happen to them

210. D. þæræ.
211. E. eðlice.
212. D. frecednyssum feondliccra.
213. D.E. for (*for* fram). E. lichamene.
214. E. bedu.
215. D.E. ealle. D. oððre. E. gode andsæte.
217. E. drihtenes.
218. D. deowes (*sic*) cuppan. E. sauwle.
219. D.E. gecweman. D. mæge.
221. D.E. gecweman. D. deowe (*for* deofle).
222. D. men.

swa swa him gesceapan wæs . and geset æt frumaṇ .
and ne magon forbugan þæt hí mis-faran ne sceolan .
Nu secge we to soðan gif hit swa beon sceall
[þæt hit is unnyt bebod] ðe god bebead þurh dauid . Declina á
malo *et* fac bonum
Buh fram yfle . and do god. And eft se apostol cwæð .
swa man swyðor swincð for gode . swa he selran mede hæfð .
Gif ælces mannes lif æfre sceola swa gán .
þæt he ne mæge forbugaṇ bysmorlice dæda .
þonne bið unrihtlic þæt ða unrihtwisan onfón
ænigne witnunge for heora wohnysse .
Eac ða arfæstan beoð wolice gearwurðode .
gif þæt soð beon mæg þæt him swa gesceapen wæs .
and on unnyt we swincað on urum þeowdome .
oððe on ælmyssum . oþþe on oðrum dædum .
gif we his na maran edlean æt urum drihtne nabbað .
þonne ða receleasan menn . þe butan ge-rade lybbað .
and on eallum þingum wadað on heora agenum willan .
and on heora lustum heora líf aspendað .
God ælmihtig gesceop manega gesceafta .
and heora nanum ne forgeaf ꝑgenre[1] freo-dóm .
oþþe gesceadwisnysse . butan ðam scinendum englum .
and menniscum gesceafta . þe he mid his handum gesceop
Þas twa gesceafta habbað gesceadwisnysse .
and ælc man hæfð agenne freo-dóm .
þæt he wát hwæt hé wile . and wát hwæt he nele .
ac god us ne nyt swa þeah þæt we god don sceolon .
ne eac us ne forwyrnð yfel to wyrcenne .

223. D.E. gesceapen. D. frumen.
224. D.E. hi. D.E. sceolon.
225. D.E. sceal.
226. D.E. *insert* þæt . . . bebod, *which* MS. Jul. *omits*. D.E. þæt (*for* ðe). E. bebad. D.E. Declina ; MS. Jul. *has* Decline.
227. D.E. yfele. E. gód.
228. D. swa swa man.
229. D. *om.* æfre. D. sceole ; E. sceolde.
230. D.E. mage. D. bysmærlice.
231. D. þone. E. unrihtlice. D.E. onfon.
232. E. ænige.
236. D.E. ælmessum.
237. E. edlan. E. drihtene.
238. D. men.

[1] *So in* MS. ; *read* agenne ; *see* l. 246.

even as it was determined for them and ordained from the beginning,
and that they cannot avoid acting amiss.
Now say we of a truth, if it is to be so,
[that it is a useless command] which God commanded through David, '*Declina a malo et fac bonum*:
Turn from evil and do good:' and again the Apostle saith,
'How much the more a man laboureth for God, so much better reward shall he have:'
if each man's life can ever take such a course
that he *cannot* turn aside from shameful deeds,
then it is unjust for the unrighteous to receive
any punishment for their wickedness.
Likewise the good are unjustly honoured,
if it can be true that it was so determined for them
and we labour in vain in our service,
either in alms, or in other deeds,
if we have no more reward from our Lord for it,
than those reckless men who live without consideration,
and go in all things by their own will,
and spend their lives in their own pleasures.
God Almighty formed many creatures,
and gave to none of them their own freedom
or reason, save to the shining angels
and to men, of the creatures whom He formed by His hands.
These two creations possess reason,
and every man hath his own freedom,
so that he knoweth what he willeth, and knoweth what he nilleth,
but nevertheless God compelleth us not to do good,
neither doth He debar us from working evil,

239. E. *om.* on. D. wændað; E. wedað.
240. D.E. lif.
242. D. na (*for* ne). D.E. agenne. D. freodom; E. frigdom.
243. E. -wisnesse. D. buton.
244. E. gesceafte.
246. E. mann. E. agene. D. freodom.
247. D.E. wat (*thrice*). D.E. he (*twice*).
248. D. net. E. sceolon dón.
249. D. yfele.

forðan þe he us forgeaf agenne cyre .
He sealde swiðe fæste gife . and swyþe fæste . æ .
mid þære gife ælcum menn oð his ende . earmum . and eadigum.
þæt is seo gifu þæt se man mot dón þæt he wile .
and þæt is seo . æ . þæt god forgylt ælcum menn be his gewyrhtum .
ægðer ge on þysre worulde . ge [1] on þære toweardan .
swa gód . swa yfel . swa hwæðer swa he begæð .
Gif hwa nu wundrige hwi god wolde
forgifan þam yfelum mannum agenne freo-dóm .
þone he wát on ær þæt hi yfel don willað .
Nu cweðe we þæt hit ne gerist nanum ricum cynincge
þæt hi ealle beon þeowe menn ðe him þenian sceolon .
and on his anwealde ne beo furðon an frig man .
Swa eac me gedafnode þam ælmihtigan drihtne
þæt on eallum his rice nære ænig gesceaft
þe nære on ðeowte þearle genyrwed .
Nu behofað ure freo-dom æfre godes fultumes .
forþan ðe we ne doð nan god butan godes fultume .
Se ús gewissige . á on ðysre worulde .
and to þam ecan life gelæde þurh hine sylfne .
swa swa hé þam eallum behét þe hine lufiað .
Sy him wuldor and lof á to worulde. Amen.

252. D. men.
253. D.E. don.
254. D.E. æ. D. men.
255. D.E. þissere. D. towerdan.
256. D. god.
257. D. *om.* nu.
258. D. þan yfelen. D. agene. D.E. freodom.
259. D.E. þonne. D.E. wat. D.E. ær.

[1] Leaf 83, back.

because He hath given us our own choice.
He gave a most stedfast gift and a most stedfast law
together with that gift, to every man until his end, both to poor and rich.
This is the gift, that a man may do what he will,
and this is the law, that God recompenseth to every man according to his works,
both in this world, and in that which is to come,
whether good or evil, whichsoever he practiseth.
Now if any man should wonder why God willed
to give to evil men their own freedom,
when He knoweth beforehand, that they will do evil:
then say we, that it becometh not any rich king,
that they all should be slaves who have to serve him,
and that there should not be one free man in his dominion.
So likewise it befitted not the Almighty Lord,
that in all His kingdom there should not be any creature
who should not be strictly compelled in doing service.
Now our freedom ever needeth God's assistance,
because we can do no good thing without God's help;
may He ever guide us in this world,
and bring us through Himself to the eternal life,
even as He promised to all them that love Him.
To Him be praise and glory for ever and ever. Amen.

260. D.E. cyninge.
261. D.E. *om.* hi.
262. E. *om.* on. D. forþon. E. mann.
263. D. geþafenode; E. gedafenode. E. drihtene.
267. E. buton. D.E. gife (*for* fultume).
268. D.E. us. D.E. þissere.
269. E. eccan.
270. D.E. he. D.E. behet.
271. E. lof ⁊ wuldor. a; *om.* to.

XVIII.

SERMO EXCERPTVS DE LIBRO REGUM.

[Collated with MS. Jun. 23, fol. 131 b, which has numerous alterations; only the more correct forms are given here.]

SAUL HATTE SE FORMA CYNING ÞE OFER GODES FOLC RIXode.
Se wæs to cyningce ahafen swyðor for folces gecorennysse
þonne ðurh godes ræd. Fela oðre cyningcas
rixodon ær geond ealne middan-eard ofer hæðenum leodum.
ac ofer israhela folc þe on god belyfde
næs nan eorðlic cyningc ærðan þe saul
swa swa hi sylfe gecuron ofer hi cynerice under-fencg.
Se beah hrædlice fram þæs ælmihtigan godes willan
and nolde be his wissunge and be his witegan lare faran.
and se yfela gast hine drehte mid deofollicum sticelsum.
and on ungewitte his mod awende.
Þa forseah se ælmihtiga god þone saul æt nextan.
and hine of his rice awearp be his agenum gewyrhtum.
and geceas him[1] to cyningce þone cenan dauid.
Seðe butan wæpnum gewylde ða leon.
and þæs beran ceaflas to-bræc mid his handum.
and ahredde þæt gelæhte scép of his scearpum toðum.
He ofwearp eac syððan þone swyþlican ent
goliam þone gramlican þe godes naman hyrwde.
and mid gebeote clypode bysmor godes folce.
gearu to anwige mid ormettre wæpnunge.
Hwæt[2] þa dauid eode togeanes þam ente.
and ofwearp mid his liþeran þone geleafleasan ent.
bufon ðam eagan þæt he beah to eorðan.
Gelæhte þa of ðam ente his agen swurd.
and his ormæte heafod mid þam of asloh.
and hæfde ða gewunnen sige his leode.
Be þysum dauide cwæð se ælmihtiga wealdend.

2. cyninge; for ðæs. 3. Feala; cyningas. 4. æror. 6. cyning.

[1] ceas, *with* ge *and* him *above the line.* [2] Leaf 84.

XVIII.

FROM THE BOOK OF KINGS.

SAUL was the name of the first king who reigned over God's people.
He was raised to be king rather by the people's choice
than by God's counsel. Many other kings
had reigned before throughout the whole world over heathen nations;
but over the people of Israel, who believed in God,
there was no earthly king before that Saul
(as they had themselves chosen) assumed the dominion over them.
He turned quickly aside from the will of Almighty God,
and would not walk by His instruction and by the teaching of His prophets,
and the evil Spirit troubled him with diabolic instigations,
and turned his reason into madness.
Then at last Almighty God rejected this Saul,
and cast him out of his kingdom according to his own deserts,
and chose for Himself as king the brave David,
who without weapons had conquered the lion,
and had rent the bear's jaws with his hands,
and had delivered the captured sheep from his sharp teeth.
He likewise overthrew afterward the mighty giant,
Goliath the cruel, who blasphemed God's name,
and with threats cried shame upon God's people,
armed for single combat with exceeding great weapons.
Lo then! David went against the giant,
and with his sling struck the unbelieving giant
above the eyes, so that he bowed to the earth.
Then he took from the giant his own sword,
and struck off his huge head therewith,
and so won the victory for his people.
Concerning this David spake the Almighty Ruler

7. rice underfeng. 10. deofellicum. 14. ceas (*alt. to* cheas); cyninge. 15. leo. 17. scéap. 21. ormættre. 24. bufan; eagum.

þæt he hine gecure þus cweðende . .
Ic afunde me dauid æfter minre heortan .
þæt he ealne minne willan mid weorcum gefremme .
Þes dauid wes witega and wuldorful cyningc .
and gode gelicode oð his lifes ende .
and mid ealre heortan him gehyrsumode á .
He wæs forði mære on micclum geðincþum .
forðan þe he cepte symle hu he cwemde gode .
Æfter him rixodon on israhela
manega cyningas mislice geworhte .
Sume hi gelyfdon on þone lyfigendan god .
sume on hæðengildum him sylfum to forwyrde .
and þa ðe god wurðodon wurdon gemærsode .
and sige-fæste wæron Symle on gefeohte .
þa ðe fram gode bugon to bysmor-fullum hæðenscype
þa wurdon gescynde . and á unsigefæste .
An þæra wæs achab se arleasa cyning .
þe forseah his scyppend and ge-ceas him báál
þæra hæðenra god . þe næfde nane godnysse
ac wæs gramlic deofol mid ge-dwylde afunden;
þyses cyninges cwen wæs forcuþost wifa .
Gezabel gehaten hetelice gemodod .
Seo tihte hyre wer to ælcere wælhreownysse .
and hi tyrgdon god mid gramlicum weorcum .
On þam dagum wæs helias halig godes witega .
se abæd æt gode þæt he ðam yfelan cyninege
rén-scuras oftuge . for his reðnysse . .
Eode þa forð feorðe healfgear
butan rén-scurum and reocendum deawe .
and se witega helias gewende of ðam lande .
and god hine afedde þurh fugela ðenunga .
oðþæt he hine asende to sumere wydewan
on sidoniscum earde . and hire sæde se witega .
Ðus cwæð israhela god . þæt ðe ele ne ateorað .

32. wæs; wuldorfull cyning. 40. hæðengild. 47. godcundnysse.
52. tyrigdon. 54. cyninge.

that He had chosen him, thus saying,
'I have found Me David, after Mine own heart,
that he will perform all My will by his works.'
This David was a prophet and a wonderful king,
and pleased God to his life's end,
and ever obeyed Him with all his heart.
He was therefore exalted to great honours,
because he ever sought how he might please God.
After him reigned over the kingdom of Israel
many kings, diversely disposed;
Some believed in the living God,
some in idols to their own destruction,
and those who worshipped God were exalted
and were always victorious in fight;
as for those who turned from God to shameful idolatry,
they were put to shame, and were ever unsuccessful.
One of these was Ahab the wicked king
who despised his Creator, and chose to him Baal,
the god of the heathen, who had no goodness,
but was a cruel devil, detected in heresy.
This king's queen was the most infamous of women,
called Jezebel, fiercely minded.
She incited her husband to every cruelty,
and they provoked God with hostile works.
In those days was Elijah, a holy prophet of God,
who besought God that He would withdraw rain-showers
from the evil king, for his cruelty;
so three years and a half passed by
without rain-showers and reeking dew,
and the prophet Elijah departed out of that land,
and God fed him by the ministrations of birds,
until He sent him to a certain widow
in the Sidonian country, and the prophet said to her;
'Thus saith the God of Israel, that oil shall not fail thee,

55. renscuras. 58. elias. 59. þenunge. 60. wudewan.

ne melu on þinum mittan . oðþæt mannum becymð
rén ofer eorðan eow to wæstme .
Þa afedde seo wudewe þone godes witegan
mid ðam lytlan melewe . and þam [1]gehwædan ele .
and funde ða fatu æfre fulle eft .
oðþæt god eft forgeaf eorðlice wæstmas .
Betwux ðysum gelamp þæt of life gewát
þære wudewan sunu . and se witega hine arærde
eft of deaðe þurh his drihtnes mihte .
Eft ða se ælmihtiga het þone witegan
faran to his earde and to ðam arleasan cyningce .
cwæð þæt he wolde sendan syððan renscuras .
Helias ða ferde . and efne hine gemette
abdias se æðela . and se arwurðfulla godes ðegn .
se fægnode his tocymes and cwæð him þus tò .
Swyðe we axodon embe ðe gehwær .
and se cyning sende swyðe fela ærendracan
to gehwylcum eardum embe þe axiende .
Næs ðe leof gecyd þæt ic cuce behydde
hund-teontig witegan and hi mid wistum afedde
ðaða gezabel acwealde ealle godes witegan
þe heo ofaxian mihte on ealre ðysre leode .
Helias ða becom to ðam cyninge achab .
and he befrán sona þone soðfæstan witegan .
Eart ðu lá helias ðe israhel gedrefst ?
Þa andwyrde se witega þam wælhreowan and cwæð .
Ne gedræfde ic na[2] israhel . ac gedrefdest ðu sylf .
and þines fæder hiwræden . gé þe forleten god
and fyligdon báál mid fulum biggencgum .
Hat nu gelangian to me ealle þa leasan witegan
ðe þeowiað báál . and etað mid gezabél .
Þa sende ce cyning and cydde his leode .
and het israhela folc and ða facenfullan witegan

68. *om.* eft. 73. cyninge. 76. abias; arfulla; þegen. 79. feala.
81. Næs ðe ge-cydd la leof; cucu. 83. ezabel (*alt. to* iesabel).

[1] Leaf 84, back.

[2] na *above the line.*

nor meal in thy barrel, until rain cometh to men
upon the earth, to make it fruitful unto you.'
Then the widow fed the prophet of God
with that little meal, and the scanty oil,
and found the vessels ever full afterward,
until God gave again the fruits of the earth.
In the meantime it befel that the widow's son
departed from life, and the prophet raised him
again from death, through his Lord's might.
After that the Almighty bade the prophet
go to his country, to the wicked king,
and said that He would send again rain-showers.
So Elijah departed, and behold there met him
the noble Obadiah; and the worthy servant of God
was fain at his coming, and spake to him thus,
'Earnestly have we enquired concerning thee everywhere,
and the king hath sent very many messengers
to every country, to enquire concerning thee.
Was it not told thee, lord, that I hid alive
one hundred and twenty prophets, and fed them with food,
when Jezebel killed all God's prophets
whom she could discover in all this nation?'
Then Elijah came to king Ahab,
and he straightway asked the righteous prophet,
'Art thou that Elijah, that troublest Israel?'
Then the prophet answered the cruel one and said,
'I have not troubled Israel, but thou hast troubled it thyself,
and thy father's house, ye who have forsaken God
and followed Baal with foul worship.
Now bid men call to me all the false prophets
who serve Baal, and eat with Jezebel.'
Then the king sent and told his nation,
and bade the people of Israel and the deceitful prophets

84. þyssere. 85. Elias. 89. gedrefe; *om.* na. 90. forleton.
91. biggengum. 93. iezabel. 95. þæt ȝ het.

ealle endemes cuman to helian spræce .
þa cwæð helias to eallre þære meniu .
Hu lange wille ge healtian on twa healfe ðus .
Gif ure drihten is god fyliað þonne him .
Gif bȧál is god fyliað his biggengum .
þa suwode þæt folc . and helias feng eft on .
Ic beláf ana ealra godes witegena .
and baal hæfð feower hund and fiftig witegan .
Nimon hi anne oxan . and geoffrian heora gode .
and ic oðerne oxan geoffrige minum gode .
and beon hi begen beworpene mid wuda wiðneoðan
Uton biddan syððan onsundron æt gode .
ic æt minum gode þæt he mine lac forbærne
mid upplicum fyre . and ge[1] eac swa dón .
beo þonne se[2] soð god þe asent þæt fyr ufan .
þa cwæð eall þæt folc þæt he ænlice spræce .
Ða namon þa deofolgildan þone dunnan oxan .
bewurpon mid wudu . on heora wisan to offrunga.
and clypodon to bȧál þæt he heora bene gehyrde .
Stodon ða fram ærne-mergen earmlice hrymende .
oð ofer midne deg ge-drehte forðearle .
ne him answaru ne com ne seo offrung næs forbærned .
þa cwæð helias to ðam leasum witegum .
Clypiað git[2] hluddor uncuð þeah þe he slæpe
þæt he huru awacnige . and eow wið spræce .
Hi clypodon þa swyðor . and hi sylfe gedrehton[3]
ac se leasa bȧál ne mihte hi geblyssian .
þa genam helias þone oþerne oxan .
beworhte mid wuda on ða ealdan wisan
Het ða gewæterian ealne þone wudu .
and clypode anmodlice to þam ælmihtigan gode .
Þu ælmihtiga god þe abraham on belyfde

96. *om.* cuman; clian. 97. elias; ealre. 98. healfa. 99. gód. 100. bigengum. 101. elias. 102. belaf. 103. bȧál. 104. Niman; ænne. 105. geofrige. 106. mid wuda beworpene. 109. don. 112. dumban.

[1] Leaf 85. [2] *Above the line.* [3] MS. gewundodon, *alt. to* gedrehton.

to come all together to have speech with Elijah.
Then said Elijah to all that multitude,
'How long will ye halt on two sides thus?
If our Lord is God, then follow Him,
If Baal is god, follow his service.'
Then the people were silent, and Elijah resumed,
'I only am left of all God's prophets,
and Baal has four-hundred and fifty prophets.
Let them take an ox, and offer to their god,
and I will offer another ox to my God,
and let them both be surrounded with wood beneath.
Let us afterward severally entreat of God,
I of my God, that He will burn up my sacrifice
with fire from heaven, and do ye also likewise;
then let Him be the true God that sendeth fire from above.'
Then said all the people that he had spoken excellently.
Then the idolaters took the dun ox,
surrounded it with wood, as was their wont with sacrifices,
and cried to Baal that he would hear their prayer.
They stood there from early morning, lamentably crying,
until over midday, exceeding troubled,
but no answer came to them, nor was the sacrifice consumed.
Then said Elijah to the false prophets,
'Cry ye yet louder, peradventure he sleepeth,
that he may at least awaken and answer unto you.'
They cried then the more, and afflicted themselves;
but the false Baal could not gladden them.
Then Elijah took the other ox,
and surrounded it with wood in the old manner.
Then he bade men water all the wood,
and cried with single mind to the Almighty God,
'Thou Almighty God, in whom Abraham believed,

113. beworhton; wuda; offrunge. 114. bena. 115. -merigen. 116. dæg. 117. andswaru. 118. elias. 119. gyt hludor; *om.* þe; slape. 120. sprece. 121. gewundedon (*for* gedrehton). 122. baal. 123. elias.

and his sunu Isáác . and eac swilce Iacób .
geswutela on þysum dæge *þæt* ðu eart soð god .
and þis folc oncnawe cuðlice mid geleafan
þæt þu eart drihten god þe heora heortan gebigst .
Æfter ðisre clypunge com fyr of heofonum .
and forbærnde þone oxan and ealne ðone wudu .
and ða twelf stanas ðe stodon under ðam oxan .
Þa feol eall *þæt* folc forht on gebedum .
and clypode mid geleafan to ðam lyfigendan gode .
Drihten sylf is god . drihten sylf is god .
Him cwæð þa to helias . Gelæccað þa witegan
þe báále ðeowdon *þæt* heora nán ne ætberste ;
hi wurdon ða gelæhte and gelædde to helian .
and he hi acwealde *þæt* þær nan ne beláf cucu .
He astáh ða ardlice up to anre dune .
and gebigedum cneowum bæd ðone ælmihtigan god
þæt he renas forgeafe eorð-bugiendum .
and het his cnapan ða hwile hawian to ðære sæ .
gif ænig mist arise of ðam mycclum brymme .
þa gecyrde se cnapa seofon siðum him to .
and on ðam seofoðan cyrre sæde ðam witegan .
þæt an gehwæde wolcn of ðære widgillan sæ
efne þa upp astige mid þære unscæðþigan[1] lyfte .
Efne ða arás se wínd . and ða wolcnu sweartodon .
and com ormæte scúr of ðære lyfte .
Þa gewende se cyning aweg mid þam rene .
and cydde his wífe ðæs witegan dæda .
and hu he ofsloh ða hæðengildan .
Þa asende gezabel ongean to helian .
and swor þurh hire godas mid syrwigendum mode .
þæt helias sceolde ðæs on mergen sweltan .
and beon anum gelíc hire leasra witegena.
Þa for-fleah helias *þæt* fracode wif

128. swylce iacob. 132. þyssere. 134. stodan. 135. eal. 138. elias. 139. nan. 140. elian. 141. *om.* cucu. 142. astah.

[1] Leaf 85, back.

and his son Isaac, and also Jacob,
manifest this day that Thou art the true God,
that this people may know assuredly by faith
that Thou art the Lord God who turnest their hearts.'
After this invocation came fire from Heaven
and burned up the ox, and all the wood,
and the twelve stones which stood under the ox.
Then fell down all the people, terrified, in prayer,
and cried with faith to the living God,
'The Lord Himself is God, the Lord Himself is God.'
Then Elijah said to them, 'Seize the prophets
who have served Baal, that none of them escape.'
So they were seized and brought to Elijah,
and he slew them, that none of them remained alive.
Then he went up quickly to a mountain,
and on bended knees besought the Almighty God,
That He would give rains to the inhabitants of the earth;
and bade his servant meanwhile look toward the sea,
if any mist were rising out of the great ocean.
Then the servant returned to him seven times,
and on the seventh return said to the prophet,
that, 'behold there ariseth one little cloud
out of the wide-reaching sea, in the stainless sky.'
Lo! then the wind arose, and the clouds grew dark,
and there came a very great shower from the sky.
Then the king went away, with the rain,
and told his wife the prophet's deeds,
and how he had slain the idolaters.
Then Jezebel sent [men] to meet Elijah,
and swore by her gods with treacherous mind,
that Elijah should die for this in the morning,
and become like one of her false prophets.
Then Elijah fled away from that wicked woman,

144. -bugigendum. 147. siþan. 150. up; unstæððigan.
151. aras. 154. wife. 156. elian. 158. elias; merigen. 160. elias.

út to anum westene and wearð ðær on slæpe .
ac hine awrehte sona anscinende *godes engel* .
het hine arísan and hine *gereordian* .
He geseah þær *licgan* ænne *snaw-hwitne focan* . *164*
and an lytel fæt ful wæteres *þaþa he awacnode* .
He æt ða and dranc . and eft wearð on slæpe .
ac se engel hine awrehte oþre siðe . and cwæð .
Aris hraðe . and et . þu hæfst swyþe langne weg . 168
He æt eft . and dranc . and eode be ðam mete
feowertig daga onán . butan ælcum gereorde .
Sum þegen hatte naboð . se hæfde ænne win-eard
wið ðæs cynincges botl . þa cwæð se cynincg him to . 172
Syle me ðinne wineard me to wyrtune .
and ic þe oðerne finde on fyrlene for-hwega .
oððe mid feo ofgange forðan þe he is me gehende .
Þa cwæð naboð him to . *þæt* he ne mihte alætan 176
his yldrena yrfweardnysse swa eaðelice him to handa .
Þa gebealh hine se cynincg and to[1] his bedde eode .
wende hine to wage wodlice gebolgen .
Him eode þa to gezabel and cwæ . 180
Hwi eart ðu geunrotsod . and þe gereordian nelt ?
Þa sæde se arleasa his yfelan wife .
hu he þæs win-eardes gyrnde . and him forwyrnde naboð .
Þa olæhte gezabel þam unrihtwisan and cwæð . 184
Arís and gereorda ðe[1] mid rædfæstum mode .
ic ðe forgife þone wineard ðe ðu gewilnodest .
Þa sende gezabel sona anne pistol .
to naboðes neh-geburum mid þisum ge-banne . 188
Habbað eow gemot . and to middes settað naboð
eowerne nehgebúr . biddað lease gewitan
þæt hi hine forsecgan on eowere[2] gesamnunge ðus .
Naboð wyrigde on ure gewitnysse god 192

161. ut. 163. arisan. 164. focan (*glossed* kake). 165. *om.* an lytel; full. 167. engel. 169. ða (*for* eft). 171. wingeard.

[1] *Above the line.* [2] Leaf 86.

out into a wilderness, and there fell asleep;
but a shining angel of God quickly aroused him,
and bade him arise and refresh himself;
he saw there lying a snow-white cake (baked on the hearth),
and a little vessel full of water, when he awakened.
Then he ate and drank, and again fell asleep,
but the angel aroused him a second time, and said,
'Arise quickly and eat, thou hast a very long journey.'
He again ate and drank, and went by help of that meat
forty days together without any food.

There was a certain thane called Naboth, who had a vineyard
hard by the king's palace; then said the king to him,
'Give me thy vineyard for a herb-garden,
and I will at least find thee another farther off,
or I will acquire it for money, because it is handy to me.'
Then said Naboth to him that he could not let go
his ancestors' inheritance so lightly into his hands.
Then the king became angry, and went to his bed
and turned him to the wall, madly enraged.
Then Jezebel went to him, and said,
'Why art thou sad and wilt not eat?'
Then said the wicked [one] to his evil wife,
how he longed for the vineyard, and Naboth refused him.
Then Jezebel soothed the unrighteous man, and said,
'Arise and refresh thyself with confident mind,
I will give thee the vineyard which thou desiredst.'
Then Jezebel straightway sent a letter
to Naboth's neighbours, with this proclamation,
'Hold ye a meeting and set Naboth in the midst,
even your neighbour, and bid false witnesses
accuse him in your assembly thus:
Naboth, to our knowledge, hath cursed God

172. cyninges; cyning. 173. wyngeard. 174. hwærhwega (*glossed* par*um*). 178. cyning. 182. wife. 186. wingeard. 187. ænne. 190. nehgebur. ⁊ bidda ð. 191. eower.

and his cyne-hlaford . acwellað hine siððan .
Þa dydon þa heafod-menn swa swa *þæt* hetelice wíf
him on gewríte bebead . and budon hi*m*[1] to gemote .
Fundon ða lease gewitan þe forlugon naboð .
þæt he sceolde wyrigan wælhreowlice god .
and his cyne-hlaford . and acwealdan hine mid stanum .
Cyddon ða gezabele . *þæt* naboð cucu næs .
Hwæt ða gezabel eode mid blysse
to þam unrihtwisan cyninge[1] . and cwæð him ðus to .
Arís nú and hafa ðe naboðes win-eard .
þeah ðe he þe ðæs ne uðe . hé is nú unlifes .
Þa arás se arleasa . and ferde
to naboðes winearde wolde hine habban.
Þa com hi*m* gangende to se godes witega helias .
asend fram gode and sæde him ðas word .
Ðus cwæð se ælmihtiga god . Þu ofsloge and geagnodest .
Swa swa hundas lapodon naboðes blód .
swa hi sceolon lapian and liccian þin blód .
ic adilegie þinne hired and fordó þinne ofspring .
forðan þe ðu me getyrgdest and min folc mis-tihtest .
and gezabel sceolon etan ælegrædige hundas .
Hwæt ða æfter fyrste ferde acháb se cyning
to-geanes syrian cyncge mid swyðlicre fyrdinge .
wolde mid gewinne wanian his rice .
þa hét syrian cyning sona his cepan .
þæt he ana feolle of eallum his folce .
Þa gebende an scytta sona his bogan .
and ascét ana flán swylce on ungewis .
and atæsde ðone cyning betwux þære lungene .
þæt he feallende sweolt on ðam gefeohte ærest .
Þa gewende his here aweg swyðe hraðe
and leddon ðone cyning on his cræte swa deadne .

194. -men ; hétole. 195. *om.* hi*m*. 196. Fundan. 197. wyrian. 201. *om.* cyninge. 202. Aris ; wingeard. 204. aras ; *ins.* ardlice (*glossed* mox *and* instanter) *after* arleasa. 205. wingearde. 206. elias. 207. asend

[1] *Above the line.*

and his royal lord; and kill him afterwards.'
Then the chief men did even as the hateful woman
had bidden them in the writ, and summoned him to a meeting,
and found the false witnesses who belied Naboth, [saying]
that he had impiously cursed God
and his royal lord; and killed him with stones,
and then told Jezebel that Naboth was not alive.
Lo! then Jezebel went joyously
to the unrighteous king, and said thus to him:
'Arise now and take to thee Naboth's vineyard,
though he granted it not to thee; he is now lifeless.'
Then the impious man arose, and sent
to Naboth's vineyard, desiring to take it.
Then came, meeting him, God's prophet Elijah,
sent from God, and said to him these words,
'Thus spake the Almighty God, "thou hast slain and taken possession;
even as dogs lapped Naboth's blood,
so shall they lap and lick thy blood;
I will consume thy family, and destroy thy offspring,
because thou hast wearied me, and misled my people;
and greedy dogs shall eat Jezebel."'
So then after some time Ahab the king marched
against the king of Syria with a very great army,
desiring by conquest to diminish his kingdom.
Then the king of Syria straightway bade his men take heed
that he [Ahab] alone should fall of all his people.
Then an archer presently bent his bow
and shot an arrow as if uncertainly,
and smote the king between the lungs,
that he died, being the first that fell in the fight.
Then his army turned away very speedily,
and brought the king in his chariot, thus dead,

þa fram. 208. ofslohge. ⁊ geahnodest. 209, 210. blod. 211. adilegige. 212. getyrigdest. 214. achab; cining. 215. cyninge; swiðlicere. 217. het. 218. ána. 220. asceat ane flan; ungewiss. 224. læddon.

and his blod ða fleow binnon ðam cræte .
þæt liccodon hundas ðaða hí hám comon .
Ða feng his sunu sona to his rice .
oozias gehaten swyðe yfel-dæda .
He ferdeswa swa his forcuða[1] fæder and swa swa his fracode modor
him yfele gebysnodon . and binnon twam gearum
his lifes ðolode . and his lænan rices .
He feoll of anre stægere . and forðy gelæg .
Sende ða to hæðengilde het axian be him .
and helias gemette þa menn ðe he asende .
cwæð[2] him sona to . swa swa him sæde godes engel .
Hwæt la nis se ælmihtiga god on israhela ðeode .
and ge farað to hæðengilde eowre hæle to axienne .
Nu cwæð se ælmihtiga forði . þæt se cyningc ne sceall arisan
of ðam bedde þe he on lið . ac sceall beon dead.
Þa gewendon ða ærendracan eft to ðam cyningce .
and cyddon hwæt se witega him be wege sæde .
Þa sende se cyning sona fiftig manna
to ðam godes witegan . wolde hine gelangian .
Ða cwæð se yldosta to ðam arwurðan witegan .
Gang nu godes man of þære grædan dune .
se cyningc gewilnað þæt þu cume him to .
Þa *and*wyrde helias anrædlice and cwæð .
Gif ic godes man eom . forbærne eow godes fyr .
Hwæt þa mid ðam worde wand fyr of heofonum
and forbærnde þa fiftig manna mid ealre heora fare .
Þa asende se cyningc eft oðre fiftig
up to ðære dune þær helias sæt .
and him eallswa getimode swaswa ðam oðrum flocce .
þæt hi wurdon forbærnde mid brastligendum lige .
heofonlices fyres færlice ealle .
Þa asende se cyningc gyt ðriddan siðe him to

226. hi ham. 228. ózias; -dæde. 229. *om.* forcuða. 232. feol; stægre; forði. 233. -gylde ȝ het. 234. elias; men. 237. axigenne. 238. cyning; sceal. 239. sceal. 240. cyninge. 244. yldesta (*alt.*

[1] *Above the line.*

[2] Leaf 86, back.

and his blood flowed into the chariot,
so that the dogs licked it when they had come home.
Then his son straightway succeeded to his kingdom,
called Ahaziah, a very evil doer.
He walked even as his infamous father and his wicked mother
had set him the evil example, and within two years
he lost his life, and his fleeting kingdom.
He fell off a staircase, and so lay sick.
He sent to the idol-god, to enquire of him,
and Elijah met the men whom he sent,
and straightway said to them even as God's angel had told him,
'What, then! is not the Almighty God in the nation of Israel,
and ye go to an idol-god, to seek your healing?
Now therefore saith the Almighty, that the king shall not arise
from the bed whereon he lieth, but shall die.'
Then the messengers returned again to the king,
and showed him what the prophet had said to them by the way.
Then the king straightway sent fifty men
to the prophet of God, desiring to call him.
Then said the chief to the venerable prophet,
'Go now, man of God, from the grassy hill,
the king desireth thee to come to him.'
Then Elijah answered boldly, and said,
'If I am a man of God, let God's fire consume you.'
Lo then! with these words fire came down from Heaven,
and consumed the fifty men with all their company.
Then the king sent again other fifty
up to the hill where Elijah sat;
and it happened to them also even as to the other flock,
that they were all suddenly consumed
by the crackling flame of the heavenly fire.
Then sent the king yet a third time to him

to eldesta). 245. man; grenan. 246. cyning. 247. elias.
248. *om.* man. 250. forbærde (*sic*); *om.* manna. 251. cyning.
252. elias. 253. ealswa. 256. cyning.

fiftig his ðegna . ða feollan ealle on cneowum
biddende þone witegan mid bifigendre heortan .
þæt hé hí ne forbærnde ðeahðe hi heora ærende abudon ,
swa swa ða oþre ðe him ær tocomon .
Ða het godes engel þæt he gán sceolde
forð mid ðam mannum . unforht to ðam cyninege .
Elias ða eode to þam adlian cyninge .
and him sylfum sæde þæt he sweltan sceolde .
forðan þe he asende to þam sceandlican hæðengilde .
to befrinenne his hæle swylce god nære on israhel .
Ða gewat se cyning swa swa se witega cwæð .
and his broðor ioram feng to his rice .
and hit endlyfan gear yfele geheold .
and his modor gezabél manfullice leofode
on fulum forligere and on ælcere fracodnysse .
oþþæt godes wracu hire wælhreownysse geendode .
Betwux ðysum wearð se witega helias
up to heofonum ahafen hál butan deaðe .
and lyfað git on licha[1]man mid langsumre strangunge .
Heliseus his gingra eode mid him on ær .
ða cwæð se lareow helias to his leorning-cnihte .
Bide me loca hwæs þu wille ærðan þe ic beo genumen
of ðinre gesihðe . and of ðysum geswince .
Þa cwæð eliseus to ðam arwurðan witegan .
Ic bidde þe min fæder . þæt ic beo afylled
mid þam witegendlicum gaste þe on ðe nu wunað .
Þa cwæð helias to his leorning-cnihte .
Myceles þu bæde . ac ðu bist swa ðeah tiða
gif ðu most geseon hu ic siþige heonon .
gif ðu hit ne gesihst soðlice hit ne bið .
Betwux heora spræce com an heofonlic cræt
swylce eall fyren mid fleogendum horsum .

257. feollon. 259. he hi. 262. cyninge. 266. befrinne.
268. iorám. 269. endleofan. 270. gesabel. 271. fracednysse.
273. elias. 274. hal buton. 275. leofað gyt; langsumere. 276. eliseus.

[1] Leaf 87.

fifty of his servants; these all fell on their knees,
entreating the prophet with trembling hearts
that he would not consume them, though they announced their errand,
like the others who had come to him before.
Then God's angel bade him go
forth with the men, fearlessly to the king.
Then Elijah went to the sick king,
and told [the king] himself that he should die,
because he had sent to the shameful idol
to enquire concerning his healing, as if God were not in Israel.
So the king died even as the prophet had said,
and his brother Jehoram succeeded to his kingdom,
and held it evilly for eleven years,
and his mother Jezebel lived wickedly
in foul whoredom, and in every iniquity,
until God's vengeance ended her cruelty.
In the meantime the prophet Elijah
was borne up to heaven hale, without death,
and liveth yet in the body with perpetual strength.
His disciple Elisha went with him before (his translation);
then said the master Elijah to his disciple,
'Ask me, lo! what thou wilt before I be taken up
away from thy sight, and from this toil.'
Then said Elisha to the venerable prophet,
'I pray thee, my father, that I may be filled
with the prophetic spirit which now dwelleth in thee.'
Then said Elijah to his disciple,
'Thou hast asked much, but thou shalt, nevertheless, be so,
if thou canst see how I journey hence;
if thou seest it not, verily it shall not be.'
Amidst their speaking came a heavenly chariot,
as if all of fire, with flying horses,

277. elias. 278. loc. 283. elias. 284. Myccles. 287. cræt (*glossed* kert). 288. eal.

and helias ferde on ðam fægeran cræte
upp geond ða lyft . and let afeallan his basincg .
þa geseah heliseus hu he siðode up .
and clypode hlude æfter his lareowe þus .
Pater mi . pater mi . Currus israhel et auriga eius .
þæt is on englisc[1]; Fæder min . fæder min . israheles cræt .
and his wissigend . *þæt* is cræt-wisa .
He ne geseah hine siððan ac genam sona his basincg
ðe of þam cræte ætfeoll . and ferde ongean .
and wæs godes witega swa wís swa se oðer .
and fela wundra worhte . and witegode fela ðincg .
He arærde ænne deadne mann[2] þurh drihtnes mihte .
ænne on his life . and oðerne æfter his[2] forðsiðe .
Æfter þæs witegan forð-siþe wearð
an lic gebroht to ðæs halgan byrgene .
and sceaðan þa afligdon færlice ða lic-menn .
þæt hi forleton þone deadan uppan his byrgene .
and urnon aweg swa hraðe swa hi besawon on ðone reþan floc .
þa aras se deada mid ðam þe he hrepode þa byrgene .
and eode ham gesund for heliseus geearnungum .
Heliseus gehælde eac ænne ealdor-man
fram ðam atelicum hreoflan . se hatte náámán
of syrian lande . and he gelyfde on god
þurh *þæt* mycele wundor ðe god on him geworhte .
Fela oðre tacna gefremede god þurh hine
on israhela ðeode . on þam yfelan timan .
Heliseus ða asende sumne oðerne wite[3]gan
mid godes ærende to anum ealdor-menn
hieu gehaten . het hine halgian to cyningce .
Ða ferde se geonga witega to þam foresædan ealdor-menn .
begeat his heafod mid ele . swa swa se ælmihtiga hét .
and abead him godes ærende an-rædlice and cwæð .

289. elias; fægran. 290. basing. 291. eliseus; upp. 294. *om.* þæt is on englisc; mín (*twice*). 295. crætwisa (*glossed* kertare). 296. ac he genam; basing. 298. *om.* godes. 299. feala; feala þing. 300. *om.* mann. 301. *om. 2nd* his. 303. líc; his (*for* ðæs). 304. lícmen.

[1] þæt—englisc *above the line.* [2] *Above the line.* [3] Leaf 87, back.

and Elijah departed in the fair chariot
up beyond the sky, and let fall his mantle.
Then Elisha saw how he went up,
and cried aloud after his master thus:
'*Pater mi, pater mi, Currus israhel et auriga eius;*'
that is in English, 'My father, my father, the chariot of Israel,
and its guider,' that is, charioteer.
He saw him not afterward, but straightway took his mantle,
which fell from the chariot, and went back,
and was God's prophet, as wise as was the other,
and wrought many miracles, and prophesied many things.
He raised a dead man through the Lord's might,
one during his life, and another after his death;
After the prophet's departure hence
a corpse was brought to the saint's tomb,
and robbers put the bearers suddenly to flight,
so that they left the dead man upon his sepulchre,
and ran away as soon as they saw the cruel flock.
Then the dead man arose when he touched the sepulchre,
and went home sound, for Elisha's merits.
Elisha also healed a nobleman
from the dreadful leprosy; he was called Naaman,
of the land of Syria, and he believed in God
through the great miracle which God wrought in him.
Many other signs God performed through him
among the nation of Israel, in that evil time.
Elisha then sent another prophet
with God's errand to a prince
called Jehu, bidding him hallow him as king.
So the young prophet went to the aforesaid prince,
poured oil on his head, even as the Almighty had commanded,
and boldly announced to him God's errand, saying,

305. forléton; uppon. 306. flocc. 308. elisees. 310. *om.* ðam. 313. Feala; gefremode. 315. þá. 317. híeú; cyninge. 318. geunga; ealdormen. 319. het.

God ælmihtig cwæð be þe . ic ðe to cyningce gesmyrode .
ofer israhela folc . þæt þu eall adilegie
achabes ofspringc ðæs arleasan cyningces .
þæt ic beo gewrecen on þære awyrigendan (*sic*) gezabel .
Heo bið hundum to mete ná bebyrged on eorðan .
Hwæt ða hieu se ní-gehalgode cyningc .
ferde mid fultume to gefremmenne þa þingc
ðe him god bebead betwux his gebroðrum .
Þa com him togeanes Ioram se cyning .
axode hwæðer he come mid sibbe swa caflice .
Ða andwyrde hieu and cwæð unforht him to .
Git ðinre modor manfullan forligr .
and fela unlybban syndon forðgenge .
Þa gewende ioram awæg sona . and cwæð .
Ðis synd syrwunga . and hieu hine scét
bæftan his bæce . þæt him to-bærst seo heorte .
Het hine ða wurpan of þam wege swa deadne .
Þa fleah iudea cyning þe com mid ðam oþrum .
ac hieu hine offerde and him his feorh benam .
wende þa to gezabel þe wæs on þære byrig .
and stód uppon anre upflora ænlice geglencged .
and gehiwode hire eagan and hire neb mid rude
togeanes hieu . and beheold his to-cyme .
Þa beseah hieu to þære sceande up .
and het hi asceofon (*sic*) sona under-bæc .
Heo wearð ða afylled ætforan ðam horsum .
and þa hors hi oftrædan huxlice under fotum
Hieu þa eode to his gereorde sittan .
and æfter his ðenunge cwæð to his þegnum .
Gað to þære hætse (*vel* sceande) þe ic hét niþer asceofan .
and bebyriað hire lic for hire gebyrdum .
Hi eoden ardlice to ac heo wæs eall freten
butan þam handum anum . and þam heafde ufweardum .

321. cyninge. 322. eal adilegige. 323. ofspring ; cyninges. 324. awyrigedan. 326. nighalgoda cyning. 327. ðing. 330. hwær (*glossed* vtrum). 331. hieu. unforht him ⁊ cwæð. 332. manfulla forliger. 333. feala. 334. aweg. 335. hieu him sceat to. 337. worpan.

'God Almighty hath said concerning thee, "I have anointed thee king
over the people of Israel, that thou mayest exterminate
the offspring of Ahab the wicked king,
that I may be avenged on the accursed Jezebel;
she shall be for meat to dogs, not buried in the earth."'
Then Jehu, the newly hallowed king,
went with his forces, to accomplish those things
which God had commanded him, amongst his brethren.
Then came against him king Joram,
asked whether he came, thus boldly, in peace?
Then answered Jehu and said to him fearlessly,
'Yet thy mother's wicked whoredoms
and many witchcrafts are going on.'
Then Joram turned instantly away and said,
'This is treachery;' and Jehu shot him
behind his back, so that his heart burst.
Then he bade him be cast out of the way thus dead.
Then fled the king of Judah who came with the other,
but Jehu pursued him, and took his life from him;
then went he to Jezebel, who was in the city
and stood upon an upper floor magnificently adorned,
and had painted her eyes and her face with red,
to meet Jehu, and beheld his approach.
Then Jehu looked up to the shameful one,
and immediately commanded men to push her over from behind;
so she was thrown down before the horses,
and the horses trod her ignominiously under their feet.
Then Jehu went to sit at his banquet,
and after his feast said to his servants,
'Go to this witch whom I bade men throw down,
and bury her corpse, for her birth's sake.'
They went quickly, but she was all devoured,
save only the hands and the upper part of the head,

340. gezabél. 341. stod; geglenged. 342. hiwode; nebb. 344. upp. 347. oftrædon. 350. Jun. *om.* vel sceande; het; ascufan. 351. bebyrgað; *om.* for hire gebyrdum. 352. eodon; tó. 353. buton; ufeweardan.

and þam fot-wylmum þurh fule hundas.
Þa cyddon ða cnihtas þam cyninge þæt.
and he cwæð to andsware. þæt hit wæs ær swa gewitegod.
Þa wæran of samarian [1] hund-seofontig aðelinga
achabes suna þæs ealdan cyninges
iorames gebroðra. Þa het se bealda hieu
ða ceastergewaran. þæt hi of ðam hund-seofontigum
ænne æðeling gecuron him to cyninge.
and fuhton him togeanes for heora hlafordum.
Þa sende seo burh-waru to ðam breman hieu.
budon him manrædene to eallum his bebodum.
Þa het hieu him to gebringan
þæra æðelinga heafdu ealle þæs on mergen.
and he acwealde siððan ælc þincg ðæs cynnes.
Gewende ða to samarian þære fore-sædan byrig.
and het him to gelangian þa leasan deofolgildan.
þe báál wurðodon wolde hine gespræcan.
Het ða gedreohlæcan þæs deofles templ.
sæde þæt he wolde hine wurðian for god.
swa swa acháb dyde and eac git swyðor.
Þa comon þa sacerdas to þam cyninge ealle.
and he hét hí ingan to ðam gode báál.
and him geoffrian þa estfullan onsægednyssa.
Hwæt ða hieu het hi ealle ofslean.
and forbærnan þone báál and to-bræcan his templ.
Worhton þa anne gangtun. þær ðær se god báál
ær wæs gewurðod wolice oðþæt.
Þa com godes word to ðam cyninge þus.
Forðan þe þu geworhtest minne willan geornlice
on achabes ofsprincge. and hí ealle adilogodest.
þine suna gesittað þæt cyne-setl on israhel
oð ða feorþan mægðe. mid fæderlicre æfter-gengnysse.

355. cyninge. 356. *om.* to; swa ær. 357. Ða wæron on samárian.
358. cyninges. 361. cyninge. 363. asende; ieu. 366. merigen.
367. ðing. 370. hi gesprecan. 371. tempel. 373. achab.

[1] Leaf 88.

and the soles of her feet, by foul dogs.
Then the servants told that to the king,
and he said in answer, that it had been so prophesied before-
hand.
There were in Samaria seventy princes,
sons of Ahab, the old king,
Joram's brethren. Then the bold Jehu commanded
the citizens that they should choose a prince
from among those seventy, to be their king,
and fight against him in defence of their lords.
Then the citizens sent to the renowned Jehu,
promising him obedience to all his commands.
Then Jehu ordered them to bring
all the heads of the princes on the morrow,
and he destroyed afterward every one of the race.
Then he returned to Samaria, the aforesaid city,
and bade men call to him the false idolaters,
who worshipped Baal, desiring [them] to speak with him.
Then he bade [call] the ministers of the devil's temple,
saying that he wished to worship him as God,
even as Ahab did, and even yet more.
Then all the priests came to the king,
and he bade them enter in unto the god Baal,
and offer to him their devout sacrifices.
Lo then! Jehu commanded men to slay them all,
and burn up Baal, and break down his temple.
They turned it into a draught-house, where the god Baal
before was wickedly worshipped until that time.
Then came God's word to the king thus,
'Because thou hast zealously executed my will
on Ahab's offspring, and hast destroyed them all,
thy sons shall sit on the throne of Israel
until the fourth generation, in lineal succession.'

374. cyninge. 376. estfullum. 377. híeú. 378. tobrecan.
379. *om.* anne; gangtún (*glossed* cloacam). 381. cyninge. 383. ofspringe; hi; adylegodest. 385. fæderlicere.

Manega cynegas wæron myslice geworhte
æfter þysum rixiende on israhela rice .
and eac on iudea lande . oðþæt se geleaffulla cyningc
ezechias gehaten mid ealre heortan gebeah
to ðam ælmihtigan gode . and his biggengas arærde .
and towearp þa deofolgild þe dwollice oþ þæt
wæron gewurðode mid wolicum biggencgum .
He rixode on iudea lande an leas ðryttig geara .
and wislice leofode forðan þe he lufode god .
and god hine gescylde wið syrian cyning .
sennacherib gehaten þe mid hóle him on wan .
and mid ormætre fyrdincge hine afyllan wolde .
and asende his heretogan to . ðe huxlice spræc be gode
and bè ezechian mid [1]mycclum gebeote .
Hwæt ða ezechias anmodlice clypode
to ðam ælmihtigan gode . þæt he hine ahredde .
Ða asende god his engel to þam syriscan here .
and ofsloh on anre nihte an hund þusend manna .
and hund-eahtatig ðusend and sumne eacan ðærto .
Þa geseah sennacherib sona ðæs on mergen .
þæt his here wæs ofslagen mid heofonlicum swurde .
Wende þa sona hám . and his twægen suna
hine ofslogon mid swurdes ecge .
Swa ahredde se ælmihtiga god þone æþelan cyningc .
and eac his leode for his geleafan .
Æfter ðysum wearð geuntrumod ezechias [oð] deað.
and him com gangende to godes witega isaias .
abead him godes ærende þus bealdlice and cwæð .
God cwæð be ðe cyningc . þæt þu becweðe þine ðincg .
forðan þe ðu sweltan scealt . and þu soðlice ne leofast .
Þa awende ezechias to wage his ansyne .
and clypode to gode þus cweðende mid wope .
Ic bidde þe min drihten þæt þu beo gemyndig

386. cyningas. 387. rixigende; rice. 388. cyning. 392. biggengum. 393. læs. 396. hole; wann. 397. ormættre fyrdinge. 398. *om.* to. 405. merigen. 406. ofslegen. 407. Gewende; twegen.

[1] Leaf 88, back.

Many kings were there, diversely disposed,
reigning after this one in the kingdom of Israel,
and also in the land of Judah, until the believing king,
called Hezekiah, turned with his whole heart
to the Almighty God, and raised up his worship,
and overthrew the idols which until then had been
erroneously venerated with wicked worship.
He reigned in the land of Judah thirty years save one,
and lived wisely, because he loved God;
and God shielded him against the Assyrian king,
called Sennacherib, who with slander fought against him,
and desired to destroy him with an immense army,
and sent his leader to him, who spoke shamefully concerning God,
and concerning Hezekiah, with great threatening.
So then Hezekiah cried with single mind
to the Almighty God, that He would deliver him.
Then God sent His angel to the Assyrian host,
and slew in one night one hundred and eighty
thousand men, and some more besides.
As soon as Sennacherib saw in the morning
that his host was slain by the heavenly sword,
he straightway went home, and his two sons
slew him with the edge of the sword.
Thus the Almighty God delivered the noble king
and also his people, for his faith.
After this Hezekiah fell sick unto death,
and God's prophet Isaiah came walking to him,
and announced to him God's errand thus boldly, and said,
'God saith concerning thee, O king, that thou must bequeath thy property,
because thou shalt die, and thou verily shalt not live.'
Then Hezekiah turned his face to the wall,
and cried to God thus saying, with weeping,
'I beseech Thee, my Lord, that thou be mindful

409. ȝhredde; *om.* god; cyning. 411. MS. Jul. of (*wrongly*); Jun. oð (*correctly*). 414. cyning; þing 416. wende.

hu ic ætforan ðe ferde on fulfremedre heortan .
and on soðfæstnysse þe symle gecwemde .
Isaias se witega wæs awæg farande .
ac god hine gecyrde þus hi*m* eft secgende .
Gecyr to ezechian and sege him ðas word .
Drihten god gecwæð þe dauid on ge-lyfde .
ic gehyrde þin gebed . and ic beheold þinne wop .
and efne ic ðe gehæle þ*æt* þu hál gæst
nu embe þry dagas to þines drihtnes temple .
and ic fiftyne gear þe to fyrste læte
ðinum dagum to eacan . and ic eac þas burh gescylde .
Þa het se witega isaias wyrcan ænne clyþan
to þæs cyningces dolge . and him com ða hælu .
He leofode þa siððan oð þ*æt* sixteoðe gear .
and mid ealre godnysse gode[1] gecwemde .
Mannases wæs gecyged ezechias sunu .
and se feng to rice æfter his fæder geendunge .
and mid manegum yfelum dædu*m* þone ælmihtigan god[1] ge[1]gremode .
þa asende him god to swyðlice steore .
swa þ*æt* him comon to ða chaldeiscan leoda
[2]and hine gebundenne geleddon to babiloniscre byrig .
and on cwearterne bescufon to sceame his kyne-scipe .
Þa behreowsode mannases mycclum his synna .
and mid eallre heortan to þam ælmihtigan clypode .
biddende miltsunge ealra his man-dæda .
and behet geswicennysse and hit eac swa gelæste .
Hwæt ða se ælmihtiga god þas earman cyninces
bene gehyrde . and gebrohte hine
eft to his cyne-rice of ðam reðan cwearterne .
and he ge-bette syððan þ*æt* ðæt he ær tobræc .
He oncneow þa godes mihte and his mildheortnysse on him
and awende his dæda to his drihtnes willan .

421. farende. 425. wop. 426. gehælde ; hal. 430. wyrcean ; cliðan. 431. cyninges. 433. ealra. 434. Manases ; ezechian. 435. rice.

[1] *Above the line.* [2] Leaf 89.

how I have walked before thee with a perfect heart,
and in integrity have ever pleased Thee.'
Isaiah the prophet was going away,
but God caused him to return, thus saying to him again,
'Return to Hezekiah, and say to him these words,
The Lord God hath said, in whom David believed,
I have heard thy prayer, and I have beheld thy weeping,
and behold, I will heal thee that thou mayest go whole
now within about three days, to thy Lord's temple;
and I will allow thee a space of fifteen years
in addition to thy days, and I will also protect this city!'
Then the prophet Isaiah bade make a plaster
for the king's wound, and health came to him.
Then he lived afterward until the sixteenth year,
and with all goodness pleased God.

Hezekiah's son was called Manasses,
and he succeeded to the kingdom after his father's death,
and with many evil deeds provoked the Almighty God.
Then God sent him a severe chastisement,
so that the Chaldean people came to him,
and brought him bound to the city of Babylon,
and thrust him into prison, as a shame to his kingship.
Then Manasses greatly repented of his sins,
and with all his heart cried to the Almighty,
imploring mercy for all his wicked deeds,
and promised amendment, and he also performed it.
Lo then! the Almighty God heard the prayer
of the poor king, and brought him
again to his kingdom, out of the cruel prison,
and he afterward restored that which he had before broken in pieces.
He then acknowledged God's might, and his mercy towards him,
and turned his deeds to his Lord's will,

436. *om.* god; gegremode. 437. sende. 439. læddon. 440. cweartern; cynescipe. 441. manases. 442. ealre. 445. cyninges. 448. ér.

and wel ge-endode þeah ðe he yfele ongunne.
His sunu amón swyðe ungesælig
feng to his rice . and hit unrihtlice héold
swa þæt hé forlét þone almihtigan god .
and deofolgild beeode and dæd-bote ne[1] geworhte .
Twa gear he rixode unrædfæstlice .
Ða gewearð his þegnum þæt hi hine acwealdon
and Iosias his sunu sona feng to rice .
on iunglicre ylde and ge-efenlæhte dauide
on ealre godnysse . and godes wyllan gefremode .
He awearp yfelnysse and ða unrihtan biggengas
ðæra leasra goda þe his fæder on gelyfde .
and geedniwode godes æ . mid eallum biggencgum .
and wiccan fordyde . and wigleras afligde .
and drycræft towearp his drihtne to gecwemednysse .
Næs soðlice nan cyningc þe gecyrde swa geornlice
mid ealre heortan to ðam ælmihtigan gode
beforan iosian . ne eac siððan ne com
nan his gelica ðe swa gelyfde on god .
An and þryttig geara . he rixode þrymlice on hierusalem .
and myldheortnysse weorc be moyses . æ .
symle beeode . swa swa us secgað gewrytu .
Ne mage we awritan ða mænig-fealdan gerecednyssa
ealra iudeiscra cyninga on ðisum lytlan cwyde ,
oððe israhela ðeode hu hi ealle leofodon .
ac we cweðað to soðum se þe synnum gehyrsumað .
and godes beboda forsyhð nu on þæs godspelles timan .
þæt he bið þam cyningcgum[2] gelic ðe gecuron deofolgild .
and heora scyppend forsawon . Se ðe soþlice is
ana god ælmihtig . æfre rixigende ,
þam sy wulder on ealra worulda woruld. AMEN.

453. geheold. 454. forlet; lyfigendan (*for* ælmihtigan).
459. iunglicere. 460. gódnysse. 461. wearp yfelnyssa.

[1] *Above the line.* [2] Leaf 89, back.

and ended well, although he had begun evilly.
His son Ammon very unhappily
succeeded to his kingdom, and ruled it unjustly,
so that he forsook the Almighty God,
and practised idolatry, and wrought not deeds of repentance.
Two years he reigned without prudence;
then his thanes agreed that they would kill him,
and Josiah his son straightway succeeded to the kingdom
in youthful age, and imitated David
in all goodness, and performed God's will.
He cast away evil, and the wrong (false) worships
of the false gods in which his father had believed,
and renewed God's law with all observances,
and destroyed the witches, and put the wizards to flight,
and cast down witchcraft, to please his Lord.
There was indeed no king who turned so zealously
with his whole heart to the Almighty God
before Josiah, neither afterward came there
any like to him, who so believed on God.
One and thirty years he reigned gloriously in Jerusalem,
and works of mercy according to the law of Moses
he ever practised, even as the scriptures tell us.
We cannot write the manifold histories
of all the Jewish kings in this little treatise,
or how the people of Israel all lived;
but we say in truth, that he who obeyeth sins
and despiseth God's commands, now in the gospel's age,
is like the kings who chose idolatry,
and despised their Creator; Who is verily
One God Almighty, ever reigning;
to Whom be glory to all ages of ages. AMEN.

463. ȝ mid (*for* mid). 466. cyning. 473. gerecednysse. 474. cynega. 476. soþan. 478. cynegum. 480. god ana. 481. sy a wuldor.

XIX.

PASSIO *SANCTI* ALBANI MARTYRIS.

[Collated with U. = MS. Cambridge University Library, Ii. 1. 33, p. 289.]

SVM HÆÐEN CASERE WÆS GE-HATEN DIOCLITIANVS
se wæs to casere gecoren þeahðe he cwealm-bære wære .
æfter cristes acennednysse twam hund gearum .
and syx and hund-eahtatigum ofer ealne middan-eard .
and he rixode twentig geara reðe cwellere .
swa þæt he acwealde and acwellan hét
ealle ða cristenan þe he of-axian mihte .
and forbærnde cyrcan . and berypte ða unscæððigan .
and þeos arleasa ehtnyss unablinnendlice eode
ofer ealne middan-eard ealles tyngear.
oðþæt heo to engla lande eac swylce becom .
and þær fela acwealde ða þe on criste gelyfdon .
an ðæra wæs albanus se æþela martyr .
seðe on þære ehtnysse eac wearð acweald
for cristes gelcafan . swa swa we cyðaþ hér .
On þam dagum becom seo cwealmbære ehtnyss
to engla lande fram ðam arleasan casere .
and þa cwelleras cepton ðæra cristenra gehwǽr
mid ormetre wodnysse . þa ætwand him an preost.
Se arn digollice to albanus huse .
and ðær ætlutode his laðum ehterum .
and albanus hine under-feng þeahðe he gefullod nære .
Þa be-gan se preost swa swa he god lufode
his gebedu singan and swyðe fæstan .
and dæges and nihtes his drihten herian .
and betwux ðam secgan ðone soðan geleafan
þam arwurþan albane . oþþæt he gelyfde

TITLE. U. *inserts* X. KALENDAS IULII before PASSIO.
1. U. dioclician*us*.
2. wǽre.
3. hundred.
4. vj. húnd-eahtatigum.
6. het.
8. he rypte þa unscyldigan.
9. arlease ehtnyss.
10. tún gear.

XIX.

JUNE 22. PASSION OF ST. ALBAN, MARTYR.

THERE was a heathen emperor named Diocletian,
who was chosen to be emperor over all the earth,
though he was a destroyer of men, two hundred
and eighty-six years after Christ's incarnation;
and he reigned twenty years, a cruel murderer,
so that he killed, and bade kill,
all the Christians whom he could find out,
and burned churches, and robbed the innocent;
and this impious persecution spread unceasingly
over all the earth fully ten years,
until it came also even to England,
and there killed many who believed in Christ.
One of these was Alban, the noble martyr,
who was likewise killed in that persecution
for Christ's faith, even as we shall tell [you] here.
In those days came the murderous persecution
to England from the wicked emperor,
and the murderers seized the Christians everywhere
with exceeding fury; then a priest escaped from them
who ran secretly to Alban's house,
and there lay hid from his fierce persecutors,
and Alban received him, though he was not baptized.
Then began the priest, forasmuch as he loved God,
to sing his offices, and fast strictly,
and day and night to praise his Lord,
and meanwhile to teach the true faith
to the honourable Alban, until he believed

11. land.
12. crist.
13. þære. æþele martir.
19. unmætre (*for* ormetre).
20. digellice.
21. æt-lutude.
22. hé.

on ðone soðan god . and wiðsoc þam hæðen-scype .
and wearð soþlice cristen . and swyðe geleaffull.
Þa wunode se preost mid ðam arwurðan were .
oðþæt se ealdor-mann ðé ehte ða cristenan.
hine ðær geaxode . and hine ardlice het
to him gefeccan mid fullum graman .
Þa comon ða ærendracan to albanes huse .
ac albanus eode ut to þam ehterum
mid ðæs preostes hakelan[1] swylce he hit wære .
and hine nolde ameldian ðam manfullum ehterum.
He wearð þa gebunden and ge-broht sona
to ðam arleasan deman . þær he ða defollican lác
his godum offrode mid his gegadum eallum.
Þa wearð se dema deofollice gram
sona swa he beseah on þone soðfæstan martyr .
forðan þe he under-feng ðone fleondan preost .
and hine sylfne sealde to slege for hine .
het hine þa lædan to ðam hæðen-gilde and cwæþ .
þæt he sylf sceolde ða swaran wita onfón
þe he þam preoste gemynte gif he mihte hine gefón .
butan he hraðe gebuge to his bysmorfullum godum .
ac albanus næs afyrht for his feondlicum þeow-racan .
forðan þe he wæs ymb-gyrd mid godes wæpnum
to þam gastlicum gecampe . and cwæð þæt he nolde
his hæsum gehyrsumian . ne to his hæðengilde bugan .
Þa axode se dema ardlice and cwæð .
Hwylcere mægðe eart þu . oððe hwylcere manna .
Ða *and*wyrde albanus þam arleasan þus .
Hwæt belympð to þe hwylcere mægðe ic sy .
ac gif ðu soð wylt gehyran ic þe secge hraðe .
þæt ic cristen eom and crist æfre wurðige .

31. ealdorman.
32. þer.
35. Albanes.
36. hacelan.
37. nolde hine.
39. deoflican lac.
41. deoflice.
42. U. *om.* swa.
43. hé.
45. hæðenan gylde.

[1] Leaf 90.

in the true God, and renounced heathenism,
and became verily a Christian, and exceeding full of faith.
Then the priest dwelt with the honourable man
until the magistrate who persecuted the Christians
discovered him there, and with great wrath
commanded him to be fetched before him speedily.
Then came the messengers to Alban's house,
but Alban went out unto the persecutors
with the priest's cloak, as if he were *he*,
and would not betray him to the wicked persecutors.
He was thereupon bound, and brought straightway
to the impious judge, where he was offering to his gods
the devilish sacrifices, with all his associates.
Then became the judge fiendishly angry,
as soon as he beheld the steadfast martyr,
because he had received the fugitive priest,
and given himself up to be slain for him.
Then he bade men lead him to the heathen sacrifice, and said
that he himself should receive the heavy punishment
which he had meant for the priest if he could have taken him,
unless he quickly submitted to his shameful gods;
but Alban was not affrighted by his fiendly threats,
because he was girded about with God's weapons
unto the ghostly fight, and said that he would not
obey his hest, nor bow to his idolatry.
Then asked the judge immediately, and said,
'Of what family art thou, or of what rank among men?'
Then Alban answered the wicked man thus:
'What concerneth it thee, of what family I may be?
but if thou desire to hear the truth, I tell thee quickly
that I am a Christian, and will ever worship Christ.'

46. þá swæran wíta.
47. hé. U. *ins.* on *bef.* þam. hé.
48. hé. gode.
49. feindlican þeowracum.
50. hé.
51. gastlican.
55. *and*wyrd.
56. belimpþ.
57. wýlt.

Se dema him cwæð to . Cyð me þinne naman
butan ælcere yldinge . nu ic axie ðus .
Se godes cempa cwæð to þam cwellere þus .
Ic hatte albanus . and ic on þone hælend gelyfe .
se ðe is soð god . and ealle gesceafta geworhte .
to him ic me gebidde and hine æfre wurðige .
Se cwellere andwyrde þam arfæstan were .
Gif ðu þæs ecan lifes gesælþe habban wylt .
þonne ne scealt ðu elcian þæt ðu offrige
þam mærum godum . mid mycelre underðeodnysse .
Albanus him *and*wyrde . Eowre godas (*sic*) offrunga ne magon
þe ge deoflum offriað eower gehelpan .
ne eowerne willan gefremman . ac ge underfoð to medes
ða ecan wita on ðære widgillan helle .
Hwæt ða se dema deofollice yrsode .
and het beswingan þone halgan martyr .
wende þæt he mihte his modes anrædnysse
mid þam swingelum [1] gebigan to his biggengum .
ac se eadiga wer wearð þurh god gestrangod .
and ða swingle forbær swyðe geþyldiglice .
and mid glædum mode gode ðæs þancode .
Ða geseah se dema þæt he oferswyðan ne mihte
þone halgan wer mid þam hetelicum witum
ne fram criste gebigan . and het hine acwellan
mid beheafdunge for ðæs hælendes naman .
Þa dydon þa hæðenan swa swa hi het se dema .
and leddon ðone halgan to beheafdigenne .
ac hi wurdon gelette lange æt anre brycge .
and stodon oð æfnunge for ðam ormætan folce .
wæra and wifa . þe wurdon onbryrde .

60. U. *omits this line.*
61. U. *om.* to . . . þus.
62. gelyfæ.
64. gebiddan.
65. cwelleræ.
66. gesælða.
69. Eowere; *om.* godas.
71. gefremian. mede.
72. witu.
73. deoflice.
76. swinglum.

[1] Leaf 90, back.

The judge said to him: 'Tell me thy name,
without any delay, now that I thus ask.'
The champion of God said to the murderer thus,
'I am hight Albanus, and I believe in the Saviour,
who is the true God, and made all creatures;
to Him I pray, and Him will I ever worship.'
The murderer answered the glorious man,
'If thou wilt have the felicity of the everlasting life,
then thou must not delay to sacrifice
to the great gods, with full submission.'
Alban answered him: 'Your sacrifices to the gods,
which ye offer to devils, cannot help you,
nor profit your cause, but ye shall receive as your meed
everlasting punishments in the wide-reaching hell.'
Lo! then the judge became fiendishly irate,
and commanded men to scourge the holy martyr,
weening that he might bend the steadfastness of his mind
to his (own) forms of worship by means of the stripes;
but the blessed man was strengthened by God,
and bore the scourging exceeding patiently,
and with glad mind thanked God for it.
Then the judge perceived that he could not overcome
the holy man by the severe tortures,
nor turn [him] from Christ, and commanded them to kill him
by decapitation, for the Saviour's name.
Then the heathen did as the judge commanded them,
and led the Saint unto his beheading;
but they were delayed a long while at a bridge,
and stood still until evening by reason of the exceeding crowd
of men and of women who were stirred up,

78. geþyldelice.
79. glade.
81. hetelum.
82. þa (*for* and). U. *ins.* hé *bef.* hine.
83. swýrðes ecge (*for* beheafdunge). namam (*sic*).
84. hí.
85. léddon.
86. brigge.
87. æfnunge.
88. wera.

and comon to ðam martyre and him mid eoden .
Hit gelamp ða . swa þæt se geleafleasa dema
ungereordod sæt . on ðære ceastra oð æfen
butan ælcere ðenunge unþances fæstende .
Hwæt ða albanus efstan wolde to slege .
and eode to þære éá þaða he ofer þa brycge ne mihte .
and beseah to heofonum þone hælend biddende .
and seo ea þær-rihte adruwode him ætforan .
and him weg rymde . swa swa he ge-wilnode æt gode .
Þa wearð se cwellere þe hine acwellan sceolde
þurh þæt wundor abryrd . and awearp his swurd
arn ða ardlice þaða hi ofer ða ea comon .
and feoll to his fotum mid fullum geleafan .
wolde mid him sweltan ærðan þe he hine sloge .
He wearð þa gean-læht mid anrædum geleafan
to ðam halgan were þe he beheafdian sceolde .
and þæt swurd læg þær scynende him ætforan .
and heora nan nolde naht eaðe hine slean .
Ða wæs ðær gehende þam halgan wære
án myrige dún mid wyrtum amet .
mid eallre fægernysse and eac ful smeðe.
Þa eode albanus ardlice ðyder .
and bæd sona æt gode þæt he him sealde wæter
uppan ðære dune . and he dyde swá .
Þær arn þa wylspryncg æt albanes fotum
þæt men mihton tocnawan his mihte wið god .
þa ða se stream arn of ðære sticolan dune .
He wearð þa be-heafdod for ðæs [1] hælendes naman
uppan ðære dune . and to his drihtne ferde
mid sigefæstum martyr-dome . and soðum geleafan

89. eodon.
91. ceastre. æfen.
92. buton.
93. Hwæt. efestan.
94. éode. bricge.
96. éá.
97. wilnode.
98. cwellera.
99. wunder onbrurd.
100. & arn. hí. éá.
102. swyltan. ærþam.
103. anrædum.

[1] Leaf 91.

and came to the martyr, and went with him.
So then it fell out that the unbelieving judge
sat unfed in the town until evening,
without any meal, fasting against his will.
Lo! then Alban would hasten to death,
and went to the stream when he could not go over the bridge,
and looked up to heaven, praying to the Saviour,
and the stream thereupon dried up before him,
and made a broad way for him, even as he had desired of God,
Then the executioner, who was to kill him,
was touched by that miracle, and threw away his sword,
and ran quickly, as soon as they had come over the stream,
and fell at his feet with full faith,
desiring to die with him rather than to slay him.
He was then united, with resolute faith,
to the holy man whom he was to have beheaded;
and the sword lay there shining before them,
and not one of them would readily slay him.
Then was there nigh at hand to the holy man
a pleasant hill, adorned with plants,
with all fairness, and eke full smooth.
Then went Alban quickly thither,
and straightway prayed God that He would give him water
upon the hill, and He did so.
Then ran the well-spring at Alban's feet,
that men might understand his power with God,
when the stream ran from the steep hill.
He was then beheaded for the Saviour's name,
upon the hill, and departed to his Lord
by victorious martyrdom, and with true faith;

107. haligan were.
108. an.
109. ealre. full.
110. U. *om.* ardlice.
112. dude.
113. wyll-spring.
114. mihte. geseo (*for* tocnawan).
115. sticelan.
117. up on.
118. geleafun (*corr. to* geleafan).

ac his slaga ne moste gesundful lybban .
forðam þe him burston út butu his eagan .
and to eorðan feollon mid albanes heafde .
þæt he mihte oncnawan hwæne he acwealde
Hi beheafdodon syððan þone soðfæstan cempan
þe nolde beheafdian ðone halgan wer .
and he læg mid albane gelyfed on god .
mid his blode gefullod and ferde to heofonum .
Eft ða ða cwelleras comon to heora hlaforde .
and hi sædon þa syllican tacna ðe albanus worhte .
and hu se wearð ablend þe hine beheafdode .
ða het he geswican þære ehtnysse and arwurðlice spræc
be ðam halgum martyrum . þe he ne mihte gebigan
fram godes geleafan þurh ða gramlican witu .
On ðære ylcan ehtnysse wurdon ofslagene .
áárón . and Iulius . and oðre manega
wera . and wifa . wide geond engla land .
for cristes geleafan ge-cwylmede on witum .
and hi ferdon sige-fæste to þam soðan life .
Seo ehtnys geswác ða . and eoden þa cristenan
of wudum and of wæstenum þær hi wæron behydde .
and comon to mannum and cristen-dom ge-edniwodon .
and gebetton cyrcan þe to-brocene wæron .
wunodon ða on sybbe mid soðum geleafan .
Hi worhton eac þa wurðlice cyrcan
þam halgan albane ðær he bebyrged wæs .
and þær wurdon gelome wundra gefremode .
þam hælende to lofe ðe leofað á on ecnysse .
Þis wæs geworden ær ðæt gewinn come
ðurh hengest . and horsan þe hyndon ða bryttas .
and se cristen-dom wearð ge-unwurðod syððan .
oðþæt agustinus hine eft astealde .

119. gesundfull.
120. forðan þæ.
122. hé. hwæne.
123. Hí.
125. gelufed.
128. hí. þá.
129. hú.
130. geswícan. árwurðlice.
131. hé.
132. wítu.

but his slayer might not live in full health,
because that both his eyes burst out of him,
and fell to the earth with Alban's head,
that he might understand whom he had killed.
They beheaded afterward the faithful soldier
who would not behead the holy man,
and he lay beside Alban, believing in God,
baptized with his blood, and departed to Heaven.
Afterward, when the executioners came to their lord,
and related the wonderful signs which Alban had wrought,
and how he was blinded who had beheaded him,
then he bade them stay the persecution, and spake reverently
of the holy martyrs, whom he could not turn
from God's faith by the terrible torments.
In that same persecution were [also] slain
Aaron and Julius, and many others,
both of men and women, widely throughout England,
killed by tortures for Christ's faith,
and they departed victoriously to the true life.
Then the persecution ceased, and the Christians came
out of the woods, and out of the wastes, where they had been hidden,
and went amongst men, and restored Christianity,
and repaired churches that were wholly ruined,
and dwelt there in peace with true faith.
Then they built likewise a worthy church
to the holy Alban, where he was buried,
and there frequently were miracles performed
to the praise of the Saviour who liveth ever in eternity.
This was done before that strife came
through Hengest and Horsa who defeated the Britons,
and Christianity was again dishonoured,
until Augustine re-established it,

134. ááron.
136. cristæs. wítum.
138. ehtnyss. eodon þá.
139. westenum. hí. behýdde.
142. & wonuden.
143. Hí.
144. hé.
148. hórs.
149. þe (*for* se).

be gregories lare þæs geleaffullan papan .
Sy wuldor and lof þam welwillendan scyppende
seðe ure fæderas feondum æt-bræd .
and to fulluhte gebigde þurh his bydelas. AMEN.

ITEM ALIA. [ACITOFEL ET ABSALON.]

[Collated with U. = MS. Cambridge University Library, Ii. 1. 33, p. 294; J. = MS. Junius 23, fol. 66; D. = MS. Corpus Christi College, Cambridge, 303, p. 340.]

Is nv eac to witenne þæt man witnað foroft
ða arleasan [1] sceaðan and þa swicolan ðeofas .
ac hí nabbað nan edlean æt þam ælmihtigan gode .
ac swyðor þa ecean[2] witu for heora wælhreownysse .
forðan þe hí leofodon be reaflace swa swa reðe wulfas .
and þam rihtwisum ætbrudon heora bigleofan foroft.
Wolde huru se earming hine sylfne beþencan .
and his synna geandettan mid soðre behreowsunge .
huru ðonne he on bendum bið . and gebroht to cwale
swa swa se sceaða dyde . þe forscylgod hangode
mid þam hælende criste . and cwæð him to mid geleafan .
Drihten leof gemiltsa me . þonne ðu becymst on ðinum rice .
Se hælend him *and*wyrde . Soð ic þe secge
nu to-dæg þu bist mid me on neorxna-wange.
Þus ge-earnode se arleasa sceaða .
on his deaðes þrowunge þæt éce líf mid criste .
forþan ðe he gelyfde on criste . and his miltsunga bæd .
Yfele deð him sylfum þe mid swicdome his tilað .
and he bið sceaðena gefera þe man sceandlice witnað .
Se swicola bedyddrað his dæda wið menn .

153. ætbræd.
Title. D. Quomodo Acitofel et multi alii laqueis se suspendebunt.
155. U. éac. U. wítnað.
156. U. þá. U. swícolan.
157. D.U. hi.
158. D. ecan; U. écan. U. wíta.
159. U. leofodan. D. reafláce.
160. D. rihtwisan; U. rihtwísan. U. ætbrúdon.
161. U. húru þe. D. selfne.
162. U. behreowsungæ.
163. U. húru. D. þonum.
164. D. sceaðe; U. sceaðu. D. wælhreownesse; U. welhreownysse.

[1] Leaf 91, back.
[2] ecan, *alt.* to ecan.

according to the instruction of Gregory, the faithful pope.
Be glory and praise to the benevolent Creator,
who delivered our fathers from their foes,
and disposed them to baptism by means of His preachers. Amen.

ITEM ALIA. AHITOPHEL AND ABSALOM.

[N.B. This Homily is really distinct from the foregoing, but is not recognised as such in the Table of Contents.]

It is now also to wit that we very often punish
wicked robbers and treacherous thieves,
but they shall have no reward from Almighty God,
but rather the everlasting torments for their cruelty,
because they lived by rapine, like savage wolves,
and oftentimes snatched away from the righteous their subsistence.
Would that at least the miserable man would bethink himself,
and confess his sins with true contrition,
at least when he is in bonds and is led to death,
even as the thief did, who hung condemned
with the Saviour Christ, and said to him with faith,
'Lord and Master, have pity on me when Thou comest into Thy kingdom.'
The Saviour answered him, 'Verily I say unto thee,
now to-day thou shalt be with Me in Paradise.'
Thus earned the wicked thief,
in his death-throes, the eternal life with Christ,
because he believed in Christ, and besought His mercy.
Evilly doeth he to himself who provides for himself fraudulently,
and he shall be the companion of robbers, whom men punish ignominiously.
The deceiver concealeth his deeds from man,

forscyldgod; U. forscyldegod. U. hángode.
165. U. hélende.
166. D. Drihton. U. léof. D.U. to (*for* on).
167. U. *and*werde.
168. D. *om.* mid me. U. neorxna wánge.
170. U. þrowungæ. D. ece. D.U. lif.
171. U. hé. D.U. hine (*for* criste). D.U. miltsunge.
172. D. selfum. U. swícdome. D.U. teolaþ.
173. D. beoþ sceaþe. U. wítnaþ.
174. D. bedyderaþ; U. bedydraþ. D.U. men.

ac hi beoð geopenode oft unþances
huru on domes dæg . þær nan ðinc̄g digle ne bið .
and he hæfð þonne ece wite forðan þe his wærscype ne dohte .
Se sceaða bið nu ofslagen and to sceame getucod .
and his earme sawl syððan syðað to helle
to ðam ecum suslum on sweartum racenteagum .
We wenað swaðeah *þæt* se eall'wealdenda[2] hælend
wille ge-miltsian þam manfullan sceaðan .
gif he mid eallre heortan and incundre geomerunge
clypað to ðam ælmihtigan gode[1] and his arfæstnysse bit .
ærðan þe *þæt* scearpe swurd swege to his hneccan .
and gif he bemænð his synna[2] swyðor þonne his líf .
and mid wope gewilnað þæs eall'wealdendes miltsunge .
Ac se swicola deofol þe beswac ðone þeof .
and æfre forlærde oð his lifes ende .
nele naht eaðe on his ende geðafian
þæt he þonne gecyrre mid soðre behreowsunge .
and mid incundum wope . to þam wel-willendan hælende .
ac cunnað mid eallu*m* cræf[3]te hu he hine criste æt-brede .
Eac swylce hlaford-swican losiað on ende
swa swa us bec secgað soðlice gehwær .
Sum worulď-wita wæs swyðe wis on ræde acitofel[1] gehaten[1] .
mid dauide þam cyninge þe gode wæs gecweme .
on ðam timan þe absalón his agen sunu
ongan winnan wið þone fæder . and wolde hine adræfan
of his cyne-dome and acwellan gif he mihte .
Þa wæs se acitofel mid absalone on ræde .
and rædde him sona hu he beswican mihte
his agenne fæder ðær he on fleame wæs .

176. D.U. þing.
177. U. éce wíte. U. wærscipe.
178. D. ofslagan.
179. D.U. sawul. D. siðaþ.
181. D. *om.* eall. U. well-willenda hælend.
182. D. manfullu*m*.
183. U. hé. D. ealre. U. Inncundre. D. geomrunge.
184. U. cleopað. D.U. *om.* gode. D. arfæstnesse; U. arfestnysse. U. bitt.
185. D. *om.* þe. U. swége. U. hnéccan.
186. D. swoðor. U. lif.
187. D.U. *om.* eall. D. wealdendas.

[1] *Above the line.* [2] *Final* e *alt. to* a. [3] Leaf 92.

but they will be revealed, often against his will,
at least at Doomsday, when nothing shall be secret,
and he shall have eternal punishment, because his caution availed him nothing.
The robber will be slain now, and ignominiously punished,
and his miserable soul afterwards shall journey to hell
to the everlasting torments, in swart chains.
We ween nevertheless that the Allruling Saviour
will compassionate the wicked robber,
if he, with all his heart and inward lamentation,
crieth to the Almighty God, and beseecheth His mercy
before the sharp sword may sway to his neck;
and if he bemoaneth his sins more than his [loss of] life,
and, with weeping, desireth the Almighty's compassion.
But the false devil, who deceived the robber,
and ever seduced him until his life's end,
will in no wise easily permit him, at his ending,
to turn then, with true repentance,
and with inward weeping, to the benevolent Saviour;
but will try with all his craft to draw him away from Christ.
So likewise will traitors perish, in the end,
even as books verily tell us everywhere.

There was a certain councillor, wise in speech, hight Ahitophel,
with David the king who was pleasing to God,
at the time when Absalom, his own son,
began to war against his father, desiring to drive
him out of his kingdom, and kill him, if he could.
Then this Ahitophel was with Absalom in council,
and advised him straightway how he might ensnare
his own father, while he was in flight;

188. U. swícola. D. *ins.* se *bef.* þe. U. beswác.
190. U. geðafien.
191. D. þonum; U. ðone. U. behréowsunge.
192. U. wópe. U. þam willendan.
193. D. ætbræde; U. ætbréde.
194. U. Eác. U. -swícen.
195. D.U. béc. U. gehwér.
196. U. worold-wíta. U. wís. D. ræde. D.U. *om.* acitofel gehaten.
197. D. cyninge; U. kininge. U. gecwéme.
198. D.U. absalon.
199. D. adræfen.
201. U. wæs. D.U. ræde.
202. U. hé beswícan.
203. U. hé.

ac sum oðer þægn wið-cwæð his geðeahte wislice .
and tæhte Absalone oðerne ræd
wyrsan to his willan . forðan þe hit god wolde swa ,
þæt dauid wurde fram heora wodnysse ahræd .
Þa ge-bealh hine acitofel and mid bealwe wearð afylled .
forðan þe his ræd ne moste þam reðan gelician .
for ðæs oðres ræde and rád him hám sona .
becwæð þa his ðincg . and acwealde hine sylfne
on healicum grine þæt he hangigende sweolt .
Swa geendode se wita his wæl-hreowe geþeaht .
seðe wolde berædan his rihtwisan hlaford .
Absalon ða ferde forð mid his unræde .
and wolde his agenum fæder feores benæman[1] .
and habban his anweald . ac hit nolde god .
He rád ða on his mule mid mycelre fyrde
þurh ænne heahne holt mid hetelicum geþance .
þa ge-feng hine an treow be ðam fexe sona .
forðan þe he wæs sidfæxede and he swa hangode ,
and se mul arn forð fram þam arleasan hlaforde .
and dauides þegnas hine þurh-ðydon .
Swa geendode se fæder-swica mid his feore his unræd[2] .
Eall swa eac iudas ðe wælhreowlice belæwde
urne hælend crist . acwealde hine sylfne
hangiende on grine . godes wiðer-saca
ecelice for-demed swa swa drihtnes belæwa .
Ælc man bið eac fordemed þe hine sylfne adyt .
and ælc agen-slaga á on ecnysse ðrowað .
and hlaford-swican losiað on ende .
mid þam getreowleasan deofle þe hi tihte to ðam swic[3]dome .

204. D.U. þegen.
206. U. wolde god.
207. D. wodnesse. D.U. ahred.
208. U. bealuwe.
209. D. forþam. U. ræd.
210. D. rad. D. ham.
211. D.U. þing. D. selfne.
212. D. swealt.
213. U. Swá.
214. U. berædan.
215. U. unræde.
218. D. rad. U. múle. D. ferde.
219. U. heah hólt. U. hételum.
220. D.U. feaxe.
221. U. hé wæs. D. sid-feaxode; U. sidfeaxe. U. hángode.
222. U. múl.

[1] benæmen, *alt. to* benæman. [2] ræd, *alt. to* unræd. [3] Leaf 92, back.

but another thane wisely opposed his design,
and showed Absalom a different counsel,
worse to his [Ahitophel's] liking, because God thus intended
that David should be delivered from their madness.
Then Ahitophel was angry, and became filled with wickedness,
because his counsel might not please the cruel man,
by reason of the other's rede, and straightway rode him home,
bequeathed his property, and killed himself
in a high noose, so that he died by hanging.
So the councillor ended his cruel design,
who sought to advise wrongly his true lord.
Absalom then fared forth with his evil counsel,
desiring to deprive his own father of life
and possess his dominion, but God willed it not.
Then he rode on his mule with a great army
through a high wood, with hostile intention;
then speedily a tree caught him by the hair,
because he was long-haired, and he hanged so,
and the mule ran forward from the wicked lord,
and David's thanes pierced him through.
So the traitor to his father ended his evil counsel with his life.
So likewise Judas, who cruelly betrayed
our Saviour Christ, killed himself
by hanging in a noose, an apostate from God,
everlastingly damned as the Lord's betrayer.
Every man shall likewise be damned who killeth himself,
and every suicide shall suffer everlastingly,
and traitors shall perish in the end
with the perfidious devil who incited them to treachery.

223. U. þurhþydon, *corr. to* þurhþyddon.
224. U. fæderswíca. D. ræd; U. ráed (*for* unræd).
225. U. swá.
226. D. selfne.
227. D. hangigende.
228. D. be fordemed. U. swá swá.
229. U. for-démed. D. selfne. U. adýt.
230. U. a. D. ecnesse; U. écnysse.
231. U. hlaford-swícan.
232. D. hine (*for* hi). U. swícdome.

Eall swa þa unriht-wisan deman þe heora domas awendaþ
æfre be þam sceattum na be soðfæstnysse.
and habbaþ æfre to cépe heora soðfæstnysse.
and swa hí sylfe syllaþ wiþ sceattum.
þonne habbaþ hí on ende for heora unrihtwisnysse
mid þam swicolan deofle þa ecan susle.
Se rihtwisa dema sceall deman æfre riht.
and fyrðrian þa rihtwisnysse for godes lufon symle.
forðan þe ða sceattas ablendaþ swa swa us bec secgaþ
þæra manna mod þe hi manfullice nimaþ.
and ða domas awendaþ to wohnysse swá.
Ne sceall nan godes þegn for sceattum riht deman.
ac healdan þone dóm gif he drihtnes man sy.
buton lyðrum sceattum symle to rihte.
þæt he on þam ecan life his edlean underfó.
Sume menn syllaþ eac cyrcan to hyre
swáswá wáclice mylna. *þæt* mære godes hus
þe wæs gode betæht to his biggencgum
to ðam cristen-dome þe crist sylf astealde.
ac hit ne gedafnaþ *þæt* man dó godes hús
anre mylne gelic for lyðrum tolle.
and seðe hit deð he sincaþ swyðe deope.
Gescylde us se scyppend þe gesceop us to mannum
wiþ þæs deofles swic-dom þe syrwð embe us.
and us mild-heort-lice gelæde to ðam ecan life.
on ðam is ece wuldor on eallra worulda woruld. AMEN.

233. D. Eal-swa; U. Eall swá.
234. U. ná. D. soðfæstnesse.
235. U. æffré. D. ceape. D.U. soðfæstnesse.
236. D.U. hi. D. selfe sellaþ.
237. D. hi. D. -nesse.
238. U. écan. U. pínunge (*for* susle).
239. U. þe (*for* Se). D. rihtwisæ. D.U. sceal. U. æffre.
240. D. rihtwisnesse. D.U. lufan.
241. D. forþam.
242. U. mód. U. hí.
243. D. awændaþ. D. wohnesse swa.
244. D.U. sceal. D.U. þegen. U. riht (*alt. to* unriht).
245. U. hé drihtenes. D. sí.

So likewise those unrighteous judges who pervert their judgments,
always for gain, and not for justice,
and always offer their justice for sale,
and thus sell themselves for the sake of money,
then shall they have in the end, for their unrighteousness,
eternal torments with the treacherous devil.
The righteous judge must judge ever aright,
and ever further justice for the love of God,
seeing that bribes blind, even as books tell us,
the minds of men who wickedly take them [Prov. xxii. 9, Vulg.],
and thus pervert their judgments into injustice.
None of God's thanes may decide a cause for gain,
but maintain the judgment, if he be the Lord's man,
without miserable bribes, ever for the right,
that he may receive his reward in the eternal life.
Likewise some men sell even a church for hire,
as it were worthless mills, the glorious House of God,
which was dedicated to God for His service,
for that Christianity which Christ Himself founded;
but it befitteth not that men make God's House
like unto a mill, for vile toll;
and he who doeth it shall sink [*or* sinneth] very deeply.
May the Creator, who created us as men, shield us
from the deceit of the devil who layeth snares about us,
and mercifully bring us to the eternal life,
wherein is everlasting glory for ever and ever. Amen.

247. U. hé. U. ece. D. underfo.
248. D.U. men. D. eac syllað; U. syllað eác. U. hýre.
249. D.U. swa swa. D.U. waclice. D.U. hús.
250. D. biggengum; U. bigengum.
251. D. self.
252. D. geðafenað; U. ge-dafenað. U. doð (*for* dó). D.U. hus.
253. D. tolne.
254. U. þe ðe (*for* seðe). D.U. syngað.
255. U. þe (*for* se). D. sceppend. U. manne.
256. U. *om.* þe . . . us.
258. U. éce. D. ealra woruld. Amen; U. ealra worolda worold. Amen.

XX.

UIIII. *KALENDAS IULII.* NATALE SANCTE ÆÐELDRYÐE UIRGINIS.

[Collated with U. = MS. Camb. Univ. Lib. Ii. 1. 33, p. 64. Readings marked 'O.' are from MS. Otho B. 10, fol. 45 (much burnt) See ll. 68–119.]

WE WYLLAÐ NV AWRITAN ÞEAH ÐE HIT WUNDORLIC SY
be ðære halgan *sancte*[1] æðeldryðe þam engliscan mædene .
þe wæs mid twam werum and swa-ðeah wunode mæden .
swa swa þa wundra ge¹swuteliað þe heo wyrcð gelome .
Anna hatta (*sic*) hyre fæder east engla cyninc g .
swyðe cristen man swa swa he cydde mid weorcum .
and eall his team wearð gewurðod þurh god .
Æðeldryð wearð þa for-gifen anum ealdor-menn to wife.
ac hit nolde[2] se ælmihtiga god[1] *þæt* hire mægð-had wurde
mid hæmede adylegod . ac heold hi on clænnysse
forðan þe he is ælmihtig god and mæg don[1] eall *þæt* he wile .
and on manegum wisum his mihte geswutelað .
Se ealdor-man gewat þa ða hit wolde god .
and heo wearð forgifen ecfride cyninc ge .
and twelf gear wunode unge-wemmed mæden
on þæs cyninc ges synscype . swa swa[1] swutele wundra
hyre mærða cyðaþ . and hire[1] mægð-had gelome .
Heo lufode þone hælend þe hi heold unwemme .
and godes ðeowas wurðode . an þæra[3] wæs wilfrid bisceop
þe heo swyðost lufode . and he sæde bedan
þæt se cyning ecfrid him oft behete mycel
on lande and on feo . gif he læran mihte
æðeldryðe his gebeddan . *þæt* heo bruce his synscipes .
Nu cwæð se halga beda þe þas boc gesette .
þæt se ælmihtiga god mihte eaðe gedón

2. U. *om.* sancte.
4. swa (*once only*). swuteliað.
5. hatte.' cyning.
6. swa (*once only*).
8. -men.
9. *om.* se ælmihtiga. heore.
10. hæmede.
11. *om.* ælmihtig. and eall mæg *þæt* he wyle.
12. mihta.

[1] *Above the line.* [2] Leaf 93. [3] þære, *alt. to* þæra.

XX.

JUNE 23. SAINT ÆTHELTHRYTH, VIRGIN.

[See Beda, Eccles. Hist. bk. iv. c. 19.]

We will now write, wonderful though it be,
concerning the holy Æthelthryth, the English maiden,
who had two husbands and nevertheless remained a virgin,
as the miracles show which she often worketh.
Her father, the king of the East Angles, was called Anna,
a very religious man, even as he showed by his deeds,
and his whole family was honoured by God.
Æthelthryth was given to a certain alderman [Tondbyrht] to wife;
but Almighty God would not that her virginity should be
destroyed through cohabitation, but preserved her in continence,
because He is God Almighty and can do all that He will,
and in divers ways showeth His might.
The alderman died when God would,
and she was given in marriage to King Ecfrid.
And twelve years she lived in wedlock with the king,
yet continued an unpolluted maiden; even as evident miracles
often make known her sacred relics and her virginity.
She loved the Saviour who kept her unspotted,
and honoured God's servants; one of these was bishop Wilfrid,
whom she especially loved, and he told Beda
that king Ecfrid often promised him much
in lands and money if he would persuade
Æthelthryth his wife to brook the marriage-connection.
Now the holy Beda who wrote this book
saith that Almighty God might easily cause,

13. Þe (*for* Se). *om.* þa. god wolde.
14. gegifen ecgfriðe cyninge.
15. *om.* ungewemmed.
16. kyninges sinscipe. swa (*once*).
17. *om.* hire. mæðg- (*sic*).
18. unwemmed.
20. *om.* bedan.
21. ðe (*for* se). ecgfrid. behéte.
22. feó. hé.
25. *om.* se ælmihtiga. gedon.

nu on urum dagum þæt æðeldryð þurh-wunode
unge-wemmed mæden . þeah ðe heo wer hæfde .
swa swa on ealdum dagum hwilon ær getimode
þurh þone ylcan god þe æfre þurh-wuna ȝ
mid his gecorenum halgum . swá swá hé sylf behét .
Æðeldryð wolde ða ealle woruld-þincg forlætan .
and bæd georne þone cyninᵹ þæt heo criste moste þeowian .
on mynsterlicre drohtnunge swa hire mod hire to-speon .
Þa lyfde hire se cyninᵹ þeah þe hit embe lang wære
þæs þe heo gewilnode . and wilfrid bisceop þa
hi gehadode to mynecene . and heo syððan on mynstre wunode
sume twelf monað swa . and heo syððan wearð gehadod
eft to abudissan on elig mynstre .
ofer manega mynecena . and heo hi modorlice heold
mid godum gebysnungum to þam gastlican life .
Be hire is awrytan (*sic*) þæt heo wel drohtnode
to anum mæle fæstende . butan hit freols-dæg wære .
and heo syndrige gebedu swyðe lufode
and wyllen weorode . and wolde seld-hwænne
hire lic baðian butan to heahtidum .
and ðonne heo wolde ærest[1] ealle ða baðian
þe on ðam mynstre wæron . and wolde him ðenian
mid hire þinenum . and þonne hi sylfe baðian .
Þa on þam eahteoðan geare siððan heo abbudisse wæs .
heo wearð geuntrumod swa swa heo ær witegode .
swa þæt an geswel weox on hire swuran
mycel under þam cynn-bane . and heo swiðe þancode gode[2]
þæt heo on þam swuran sum geswinc þolode .
Heo cwæð ic wat geare þæt ic wel wyrðe eom .
þæt min swura beo geswenct mid swylcere untrum-nysse .

27. wér.
30. swa (*once*). behet.
31. þing.
32. cyning.
33. mód. hi to-spéon.
34. þe cyng. *om.* þe. wǽre.
35. wilfrið.
36. *om.* syððan.
37. ge-hádod.
38. *om.* eft. abbodyssan.
39. hí. geheold.
41. awriten.
42. mǽle. buton.
44. -hwǽnne.

[1] Leaf 93, back.

[2] *Above the line.*

even now in our days, that Æthelthryth should remain
a pure maiden, though she had a husband,
as whilom in the old days it formerly befell,
through the (grace of the) same God, who continueth ever
with His chosen saints, even as He Himself hath promised.
Æthelthryth desired to forsake all worldly things,
and earnestly besought the king that she might serve Christ
in the monastic life, as her disposition prompted her.
Then the king permitted her, though it was rather long (first),
to do that which she desired, and then bishop Wilfrid
gave her the nun's veil, and she lived afterwards in a convent [at Coldingham]
about twelve months; and she was then again instituted
as abbess in the monastery of Ely,
and [set] over many nuns, whom she trained as a mother
by her good example in the religious life.
It is written of her that she well ordered her own life,
fasting save for one meal in the day unless it were a feast-day,
and she greatly loved solitary prayer,
and wore woollen garments. She would seldom
bathe her body save at high festivals,
and then she would first bathe all the rest
who were in the convent, and would wait upon them
with menial service, and then wash herself (last).
Then in the eighth year after she was made abbess,
she was grievously afflicted, as she had herself foretold;
for a large tumour grew on her throat
just under her chin-bone, and she earnestly thanked God
in that she suffered a pain in her neck,
saying: 'I know verily that I am well deserving
that my neck should be afflicted with so great a malady,

45. líc. buton.
48. hí.
49. eahteoðan, *alt. to* eahteteoðan. abbodysse.
50. swa (*once*).
51. geswell.
52. cin-. *om.* gode.
54. wurðe.
55. sumere (*for* swylcere).

forðan þe ic on iugoðe frætwode minne swuran
mid mænig-fealdum swur-beagum . and me is nu geþuht
þæt godes arfæstnyss þone gylt aclænsige . *c*
þonne me nu þis geswel scynð for golde .
and þæs hata bryne for healicum gymstanum .
Þa wæs þær sum læce on ðam geleaffullum heape .
cynefryð gehaten and hi cwædon þa sume
þæt se læce sceolde asceotan *þæt* geswell .
þa dyde he sona swa . and þær sah ut wyrms .
Wearð him þa geðuht swilce heo gewurpan mihte
ac heo gewat of worulde mid wuldre to gode .
on þam ðriddan dæge syððan se dolh wæs geopenod .
and wearð bebyrged swa swa heo bæd sylf and hét .
betwux hire geswustrum . on treowenre cyste .
Þa wearð hire swustor sexburh gehadod
to abbudissan[1] æfter hire geendunge .
seo ðe ær wæs cwén[2] on cantware-byrig .
Þa wolde seo sexburh æfter syxtyne gearum .
don hire swustor ban of ðære byrgene up .
and beran into þære cyrcan . and sende þa gebroðra
to secenne sumne stan to swilcere neode .
forðan þe on þam fenlande synd feawa[3] weorc-stana .
Hi hreowan þa to grantan-ceastre . and god hi sona gehradode .
swa *þæt* hi þær gemetton ane mære þruh
wið þone weall standende . geworht of marm-stane
eall hwites bleos bufan þære eorðan .
and *þæt* hlyd ðær-to gelimplice gefeged .
eac of hwitum marm-stane[4] swa swa hit macode god .
Þa naman ða gebroðra blyðelice þa ðruh .

56. geogoðe. frætewode, *alt. to* gefrætewode.
57. menig-.
58. arfæstnys. aclensige.
59. geswell scinð.
60. hátæ brune. héalicum.
61. læce.
62. Kýnefrið. hí.
63. ðe læce.
64. dude.
65. awyrpan.
66. gewát. *om.* mid wuldre.
67. ðe (*for* se).
68. O. and hy. *om.* swa swa—hét.

[1] abudissan, *alt. to* abbudissan.
[2] æ *is altered to* é.
[3] feawe, *alt. to* feawa.
[4] Leaf 94.

because in my youth I adorned my neck
with manifold neck-chains, and now me thinketh
that God's justice may cleanse my guilt,
since now I have this swelling, which shineth instead of gold,
and this scorching heat instead of sparkling gems.'
Amongst that faithful band there was a certain leech
named Cynefrith, and some of them said
that the leech ought to lance the tumour;
he did so forthwith, and there came out matter.
They thought then that she might recover,
but she gloriously departed out of this world to God
on the third day after the tumour was opened,
and was buried, as she herself had asked and bidden,
amongst her sisters, in a wooden coffin.
Then, after her death, her sister Sexburh
was consecrated as the abbess,
who had been aforetime queen in Canterbury.
After sixteen years Sexburh desired
to take up her sister's bones from their burial-place
and translate them into the church. Then she sent the brethren
to seek a stone suited to that purpose,
because in the fen-country there are few hewn stones.
They rowed to Grantchester, and God forthwith prospered them
so that they found there a great coffin,
standing against the wall, wrought of marble
all of white hue, above ground,
with a lid fitted excellently unto it,
also of white marble, even as if God had made it.
Then the brethren joyfully took the coffin

69. O. betweox. O. cyste lecgan.
70. swuster.
71. abbodyssan; O. abbodissan. *om.* geendunge.
72. ðeo (*for* seo). O. wæs ær cwén. O. cantwara.
73. ðeo (*for* seo). O. syxtene.
74. swuster bán.
75. *om.* þære.
76. stán.
77. O. forþam. fenn-.
78. Hí reowon. gránta-ceastre. hí.
79. hí. mære.
81. O. bufon.
82. hlíd.
83. O. on (*for* of). hwítum.

and gebrohton to mynstre . mycclum ðancigende gode .
and sexburh seo[1] abbudisse het slean an geteld
bufan ða byrgene . wolde þa bán gaderian .
Hi sungon ða ealle sealmas . and lic-sang .
þa hwile þe man ða byrgene bufan geopenode .
þa læg heo on ðære cyste . swilce heo læge on slæpe
hal eallum limum . and se læce wæs ðær
ðe *þæt* ge-swell geopenode . and hi sceawode georne .
Þa wæs seo wund gehæled . þe se læce worhte ær .
eac swilce þa ge-wæda . þe heo bewunden wæs mid .
wæron swa ansunde . swylce hi eall niwe wæron .
Sexburh þa hyre swuster swiðe þæs fægnode .
and hi þwogon ða syððan *þone* sawl-leasan lichaman .
and mid niwum gewædum bewundon arwurðlice .
and bæron Into ðære cyrcan . blyssigende mid sangum .
and ledon hí on ðære þryh . þær ðær heo lið oð þis .
on mycelre arwurðnysse . mannum to wundrunge .
Wæs eac wundorlic . *þæt* seo ðruh wæs geworht
þurh godes foresceawunge hire swa gemæte .
swylce heo hyre sylfre swa ge-sceapen wære .
and æt hire hæfde wæs aheawen se stán .
gemæte þam heafde þæs halgan mædenes .
Hit is swutol *þæt* heo wæs ungewemmed mæden .
þonne hire lichama ne mihte formolsnian on eorðan .
and godes miht is geswutelod soðlice þurh hi .
þæt he mæg aræran ða for-molsnodon (*sic*) lichaman .
seðe hire lic heold hál on ðære byrgene
git oð þisne dæg . Sy him ðæs á wuldor .
Þær wæron ge-hælede þurh ða halgan femnan
fela adlige menn . swa swa we gefyrn gehyrdon .

85. miclum ðanciende.
86. ðeo abbodysse.
87. O. bufon þære. wold (*sic*) ban.
88. O. *om.* ealle. líc-.
89. O. bufon.
90. O.U. lage.
91. hál. þe láce.
92. hí sceawodon.
93. ðeo (*for* seo). gehæled. læce.
94. gewæda.
95. ealle níwe.
97. hí. woscean (*for* þwogon).
O. sawul-; U. saul-.
98. níwum.

[1] se, *alt. to* seo.

and brought it to the monastery, greatly thanking God;
and Sexburh the abbess bade pitch a tent
above the burial-place, wishing to collect the bones.
Then all the community sang psalms and hymns for the dead
while the grave was being opened at the top.
There she lay in the coffin as if she lay asleep,
sound in all her limbs, and the leech was present
who had opened the tumour, and examined her carefully.
The wound which the leech had once made was healed;
likewise the linen clothes in which she had been wound
were as fresh as if they had been all new.
Thereat her sister Sexburh was very glad,
and afterwards they washed the soulless body,
and wound it reverently in new garments,
and bare it into the church, rejoicing with hymns,
and laid her in the coffin wherein she lieth until now
in great honour, for men to marvel at.
Wonderful was it also that by God's providence
the coffin was wrought so exactly fitting her,
even as she was herself shapen;
and at the head the stone was hollowed out
as if fitted to the head of the holy maiden.
It is evident that she was an unspotted virgin,
since her body was not suffered to moulder in the earth,
and in her, God's power is verily manifested,
namely, to raise up corruptible bodies,
in that He hath kept her body uncorrupt in her grave
even unto this day; wherefore to Him be everlasting glory.
By means of this holy woman were healed
many sick men, as we have heard of old;

99. O. legdon; U. bæron.
100. leddon. þruh. ðær þer. O. *omits this line.*
101. O. wuldruncge.
102. éac. þeo (*for* seo).
104. wǽre.
105. O.U. heafde. áheawen þe.
106. geméte.
109. hí.
110. -molsnodan.
111. líc. hal.
113. gehǽlede. fæmnan.
114. gehyrdon gefyrn. O. *omits this line.*

and eac ða þe hrepodon þæs reafes ænigne dæl .
þe heo mid bewunden wæs . wurdon sona hale .
and manegum eac fremode seo cyst micclum .
þe heo ærest on læg . swa swa se lareow beda
on ðære bec sæde . þe he ge-sette be ðysum .
Oft woruld-menn[1] eac heoldon swa swa us bec secgað
heora clænnysse on synscipe for cristes lufe
swa swa we mihton reccan gif ge rohton hit to gehyrenne .
We secgað swa-ðeah be sumum ðegne .
se wæs þryttig geara mid his[2] wife on clænnysse .
þry suna he gestrynde . and hi siððan buta
ðrittig geara wæron wunigende butan hæmede .
and fela ælmyssan worhton . oð þæt se wer ferde
to munuclicere drohtnunge . and drihtnes englas
comon eft on his forð-siðe . and feredon his sawle
mid sange to heofonum . swa swa us secgað bec .
Manega bysna synd on bocum be swylcum .
hu oft weras and wíf wundorlice drohtnodon .
and on clænnysse wunodon . to wuldre þam hælende .
þe þa clænnysse astealde . crist ure hælend .
þam is á wurðmynt . and wuldor on ecnysse . AMEN .

XXI.

UI. NONAS IULII. NATALE SANCTI SWYÐUNI EPISCOPI.

[Collated with G. = Gloucester Fragments, ed. Earle.]

ON EADGARES DAGUM ÐÆS ÆÐELAN CYNINCGES .
ÞAÐA se cristendom wæs wel ðeonde þurh god
on angel-cynne under ðam ylcan cyninge .
þa geswutelode god þone sanct swyðun
mid manegum wundrum . þæt he mære is .
His dæda næron cuðe ærðan þe hi god sylf cydde .

115. hrépodon.
116. hále.
117. miclum seo cyst.
118. þe (*for* se).
119. bóc. O. þæt (*for* þe). sette.
120. béc.

[1] Leaf 94, back.
[2] *Above the line.*

those also who touched any part of the shroud
in which she had been wound, were instantly cured;
and likewise the coffin wherein she had first lain
greatly benefited many persons, as the teacher Beda
said in the book which he wrote concerning this holy woman.
In like manner have laymen also, as books tell us,
preserved often their chastity in the marriage-state, for the love of Christ,
as we might relate if ye cared to hear it.
However, we will tell you of a certain thane,
who lived thirty years with his wife in continence;
he begat three sons, and thenceforward they both lived
for thirty years without cohabitation,
giving much alms, until the husband
entered the monastic life, and God's angels
came just at his death, and carried his soul
with song to heaven, as the books tell us.
Many examples of such are there in books,
how oftentimes men and their wives have lived wondrously,
and dwelt in chastity, to the glory of Jesus,
who consecrated virginity, even Christ our Saviour;
to whom be honour and glory for ever. Amen.

XXI.

JULY 2. ST. SWITHHUN, BISHOP.

[See MSS. Royal 15 C. vii, Nero E. 1, &c.]

In the days of the noble King Eadgar
when, by God's grace, Christianity was thriving well
in the English nation under that same king,
God, by many miracles revealed
Saint Swithhun, [showing] that he is illustrious.
His deeds were not known before God Himself manifested them,

121. crites (*sic*).
124. ðe (*for* se). þritig. wífe.
125. sunes. butu.
126. þritig. hǽmede.
127. ælmessan worhtan. ðe (*for* se).
128. munuclicre.
130. béc.
132. wif.
133. hǽlende.
134. drihten (*for* hælend).

ne we ne fundon on bocum hu se bisceop leofode
on þysre worulde . ærðan þe he gewende to criste .
Þæt wæs þæra[1] gymeleast þe on life hine cuþon .
þæt hi noldon awritan his weorc and drohtnunge
þam towerdum mannum ðe his mihte ne cuðon .
ac god hæfð swa þeah his lif geswutelod .
mid swutelum wundrum and syllicum tacnum .
Ðes swyðun wæs bisceop on winceastre .
swa þeah ofer hamtun-scire gesælig godes þeowa .
and eahta[2] bisceopas wæron betwux him and *sancte*[3] aðelwolde .
nu næs us his lif cuð swa swá wé-ær cwædon
butan þæt he wæs bebyrged æt his bisceop-stole
be westan þære cyrcan and ofer-worht[4] syððan .
oþþæt his wundra geswutelodon his gesælða mid gode .
Þrym gearum ærðan þe se[3] sanct into cyrcan wære gebroht
of ðære stænenan þryh þe stent nu wið-innan
þam niwan geweorce . com se arwurða swyðun
to sumum gelyfedan smyðe . on swefne æteowiende
wurðlice geglencged . and ðas word him cwæð to .
Canst þu ðone preost þe is gehaten eadzige .
þe wæs of ealdan mynstre mid ðam oðrum preostum adræfed
for heora unþeawum þurh aðelwold bisceop .
Se smið þa andwyrde þam arwurðan swyðune þus .
Gefyrn ic hine cuðe leof . ac he ferde heonon
and ic nat to gewissan hwær he wunað nu .
Þa cwæð eft se halga wer to ðam ealdan smyðe .
Witodlice he wunað nu on wincel-cumbe ham-fæst .
and ic ðe nu halsige on þæs hælendes naman
þæt ðu him min ærende ardlice abeode .
and sege him to soþan þæt swiðun se bisceop
hét þæt he fare to aþelwolde bisceope .
and secge þæt he ge-openige him sylf mine byrgene .

1–19. *Lost in* G.
20. swutelodon. gesælða.
21. geárum ár-þan.
22. stánenan þrýh; nú.
23. níwan; cóm; swiðhun.
24. smiðe; swéfne; -eowigende.
25. geglenged; wórd; tó.
26. ge-hăten eadsige.

[1] þære, *alt. to* þæra. [2] eahte, *alt. to* eahta. [3] *Above the line.* [4] Leaf 95..

neither have we found in books how the bishop lived
in this world, before he departed to Christ.
Such was their carelessness who knew him in life
that they would not write down his works and conversation
for future generations who knew not his power;
but God hath nevertheless brought his life to light
by manifest miracles and wondrous signs.
This Swithhun was bishop of Winchester,
as it were over Hampshire, a blessed servant of God;
(there were eight bishops between him and St. Æthelwold.)
Now as we before said, his life is not known to us,
save that he was buried at his episcopal see
to the west of the church, and afterwards covered up,
until his miracles manifested his blessedness with God.

Three years before the Saint was brought into the church
out of the stone coffin that standeth now within
the new building, came the venerable Swithhun
to a certain faithful smith, appearing in a vision
worshipfully apparelled, and said to him these words;
'Knowest thou the priest who is hight Eadsige,
who, with the other priests, was driven out
of the old monastery by bishop Æthelwold, for their misconduct?'
The smith then answered the venerable Swithhun thus,
'Long ago I knew him, sir, but he departed hence,
and I know not for certain where he dwelleth now.'
Then again said the holy man to the old smith;
'Verily he dwelleth now settled at Winchelcombe,
and I now adjure thee in the name of Christ
that thou speedily announce to him my errand,
and tell him truly that Swithhun the bishop
has commanded him to go to bishop Æthelwold,
and say, that he must himself open my grave

27. adræfed.
28. ún-.
29. ár-; swiðhúne.
30. Ge-fýrn; léof; férde.
31. nát; nú.
32. smiðe.
33. nú; wíncel-; hám-.
34. nú.
35. mín ærende árdlice abéode.
36. swiðhun.

and mine bán gebringe binnan ðære cyrcan .
forðan þe him is getiþod . þæt ic on his timan
beo mannum geswutelod . And se smið him cwæð tǫ .
La leof . eadzige nele gelyfan minum wordum .
Ða cwæð se bisceop eft . Gange him to minre byrgene .
and ateo ane hringan up of ðære þryh .
and gif seo hringe him folgað æt þam forman tige .
þonne wat he to soðan þæt ic þe sende to him .
Gif seo hringe nele up þurh his anes tige
þonne ne sceall he nates hwon þinre sage gelyfan .
Sege him eac siððan . þæt he sylf geriht-læce
his dæda and þeawas to his drihtnes willan .
and efste anmodlice to þam ecan life .
Sege eac eallum mannum þæt sona swa hi
geopeniað mine byrgene . þæt hi magon ðær findan
swa deorwurðne hord[1] . þæt heora dyre gold
ne bið nahte wurð[2] wið þa fore-sædan maðmas .
Se halga swyðun þa ferde fram þam smiðe up .
and se smið ne dorste secgan þas gesihðe ænigum menn .
nolde beon gesewen unsoðsagul boda .
Hwæt ða se halga wer hine eft gespræc
and git þryddan siðe . and swyðe hine þreade .
hwi he nolde gehyrsumian his hæsum mid weorce .
Se smið þa æt nextan eode swa ðeah to his byrgene .
and genam ane hringan earhlice swa ðeah .
and clypode to gode þus cwæðende mid wordum .
Eala ðu drihten god ealra gesceafta scyppend .
getiða me synfullum þæt ic ateo þas hringan
up of ðysum hlyde . gif se lið hér on innan
seðe me spræc to on swæfne þriwa .

41. tó.
42. lá léof nele he ge-lýfan; wórdum.
43. hé (*for* him).
44. atéo; þrýh.
46. hé.
47. ánes.
48. sceal; ge-lýfan.
49. syððan.
50. dǽda; þéawas.
51. án-; écan lífe.
52. eáo; hí.
53. fíndan.
54. deór-; hórd; dýre góld.

[1] hord, *all. to* goldhord.

[2] Leaf 95, back.

and bring my bones within the church;
for to him it is vouchsafed that in his time
I should be made known to men.' And the smith said to him;
'Oh, sir, Eadsige will not believe my words.'
Then said the bishop again; 'Let him go to my grave,
and draw up out of the coffin a ring;
and if the ring yield[1] at the first tug,
then shall he know for a truth that I have sent thee to him.
If the ring will not come up at his unaided tug,
then shall he in no-wise believe thy saying.
Say to him also afterwards, that he himself amend
his deeds and conduct according to his Lord's will,
and hasten with single mind to the eternal life.
Say eke to all men that so soon as they
open my grave, they shall there find
so valuable a hoard, that their precious gold
shall be nothing worth, compared with the aforesaid treasures.'
The holy Swithhun then vanished from the smith's [sight],
and the smith durst not tell this vision to any man,
not wishing to be looked upon as an untruthful messenger.
So then the holy man spoke to him again,
and yet a third time, and severely reproved him,
because he would not actively obey his commands.
Then however at last the smith went to his burial-place,
and took hold, though fearfully, of a ring,
and cried to God, saying these words;
'O Lord God, maker of all creatures,
grant to me, a sinful man, that I may pull up this ring
out of this lid, if he lieth here within,
who thrice spake unto me in a dream.'

55. mádmas.
56. swiðhun; férde.
58. -sagol.
60. gít þriddan; swiðe; þréade.
61. hwí; hæsum.
62. *om.* swa ðeah.
63. ge-nám áne.
64. cweðende.
66. mé; atéo.
67. hlide.
68. *om.* me; swéfne þríwa.

[1] *Lit.* follows him.

He teah ða þæt isen up swa eaðelice[1] of ðam stane .
swilce hit on sande stode . and he swyðe þæs wundrode .
He ða hit eft sette on þæt ylce þyrl .
and þyde mid his fét . and hit swa fæste eft stod .
þæt nan man ne mihte hit þanon ateon .
Þa eode se smið ge-egsod þanon .
and gemette on cypincge þæs eadzies mann .
and sæde him gewislice hwæt swyðun him bebead .
and bæd hine georne þæt he hit abude him .
He cwæð þæt he hit wolde cyðan his hlaforde .
and ne dorsté swa ðeah hit secgan æt fruman .
ærþan ðe he beþohte þæt him ðearflic nære
þæt he ðæs halgan hæse forhule his hlaforde .
sæde þa be ende-byrdnysse hwæt swyðun him bebead .
þa onscunode se eadsige aðelwold þone bisceop
and ealle ða munecas þe on ðam mynstre wæron .
for þære ut-dræfe þe he gedyde wið hí .
and nolde gehyran þæs halgan bebod .
þeah ðe se sanct wære gesib him for worulde .
He gebeah swa þeah binnan twam gearum
to þam ylcan mynstre and munuc wearð þurh god .
and þær wunode oðþæt he gewát of life .
Geblætsod is se ealmihtiga god[2] þe ge-eadmed þone modigan .
[3]and ða eadmodan ahæfð to healicum geðincþum .
and gerihtlæcð þa synfullan . and symle hylt ða godan
þe on hine hihtað forðan þe he hælend is .
Eft wæs sum earm ceorl egeslicc gehoferod .
and ðearle gebiged þurh ðone bradan hofor .
þam wearð geswutelod on swefne gewislice .
þæt he sceolde gefeccan æt swyðunes byrgene

69. téah; upp; stáne.
70. sánde stóde; swiðe.
72. þýde; stód.
73. nán mann; atéon.
74. éode.
75. ge-métte; cýpinge; eadsiges.
76. sǽde; swiðhun; be-beád.
78. wolde hit.
80. ǽr-þan.
81. hǽse for-háele; hláforde.
82. sǽde; swiðhun; be-béad.
85. ut-dræfe.
86. gehýran.
87. ge-sybb.

[1] *Here* up *is wrongly repeated.* [2] *Above the line.* [3] Leaf 96.

Thereupon he drew the iron out of the stone as easily
as if it had stood in sand, and greatly wondered thereat.
Afterward he replaced it in the same hole,
and pressed it with his foot, and it again stood so fast
that no man was able to draw it therefrom.
Then went the smith awestricken thence,
and in the market-place met a serf of this Eadsige,
and told him exactly what Swithhun bade him,
and earnestly prayed him to report it to him.
He said that he would make it known to his lord,
but however he durst not tell it at first,
until he bethought him that it would not be well for him
if he hid from his lord the saint's behest.
Then he told him in order what Swithhun had enjoined him.
At that time this Eadsige shunned bishop Æthelwold
and all the monks who were in the minster
because of the ejection that he had made regarding them,
and would not obey the saint's command,
though the saint was of worldly kindred to him.
He retreated however within two years
to that same monastery, and became a monk through (the grace of) God,
and there continued till he departed this life.
Blessed is the Almighty God, Who humbleth the proud,
and exalteth the humble to high estate,
and correcteth the sinful, and ever preserveth the good
who hope in Him, forasmuch as He is the Saviour.

Again, there was a certain poor churl, awfully humpbacked,
and painfully bowed together in consequence of the broad hump.
To him was certainly revealed in a dream,
that he should obtain at Swithhun's sepulchre

88. ge-béah; géarum.
90. life.
91. ge-bletsod; ælmihtiga; *om.* god; ge-eaðmet þa módigan.
92. éadmodan ahefð; héalicum ge-þingþum.
93. gódan.
94. hihtað (*alt. to* gehihtað) for þam.
95. céorl.
96. þéarle; brádan.
97. swéfne.
98. swiðhunes.

his lichaman hæle . and þære alefednysse .
He aras ða on mergen micclum fægnigende .
and mid twam criccum creap him to wynceastre .
and gesohte ðone sanct swa swa him gesæd wæs .
biddende his hæle gebigdum cneowum .
He wearð þa gehæled þurh þone halgan bisceop .
swa þæt næs gesyne syððan on his hricge .
hwær se hofor stode þe hine gehefegode oðþæt .
Þa nyston þa munecas be ðam mæran halgan .
and wendon þæt sum oðer halga gehælde þone mann .
ac se ceorl sæde þæt swyðun hine gehælde .
forðan þe he sylf wiste gewissost be ðam .
Sum wer wæs geuntrumod swiðe yfelum broce .
swa þæt he earfoðlice þa eagan undyde .
and uneaðe mihte ænig word gecweðan .
ac læg swa ge-ancsumod orwene his lifes .
Ða woldon his freond ealle hine ferian to niwan mynstre
to þam halgan iudoce . þæt he him hæle forgeafe .
ac him sæde sum man þæt him selra wære
þæt hi to ealdan mynstre þone adligan feredon
to swyðunes byrgene . and hi dydon swa sona .
Hi wacodon ða þa niht wið þa byrgene mid him .
biddende þone ælmihtigan god . þæt he ðam adligan menn
his hæle forgeafe . þurh þone halgan swyðun .
Se untruma eac wacode oðþæt hit wolde dagian .
þa wearð he on slæpe . and seo wurðfulle[1] byrgen
þæs ðe him eallum þuhte eall bifigende wæs .
and þam adlian þuhte swylce man his ænne scó
of ðam fét him atuge[2] and he færlice awóc .
He wæs ða gehæled þurh ðone halgan swyðun .

99. hæle.
100. arás.
101. creáp; win-.
102. ge-sóhte; ge-sæd.
103. hæle; ge-bigedum.
104. ge-hæled.
105. swá; ge-syne.
106. stóde; ge-hefgode.
107. mæran.
108. wéndon; ge-hælde.
109. céorl sæde; swiðhun; ge-hælde.
110. for þam.
111. ge-ún-.

[1] *Final* a, *alt. to* e.
[2] Leaf 96, back.

his bodily health, and [recovery from] his crippledness.
He arose then in the morning, greatly rejoicing,
and with two crutches crept to Winchester,
and sought the saint even as it was told him,
praying for his health on bended knees.
Whereupon he was healed by the holy bishop,
so that thereafter it could not be seen on his back
where the hump had stood that had oppressed him till then.
At that time the monks knew not about the great saint,
and they weened that some other saint had healed the man,
but the churl said that Swithhun had healed him,
because he himself knew the most certainly about the matter.

A certain man was afflicted with a very bad disease,
so that he could with difficulty open his eyes,
and could hardly utter a single word,
but lay thus tormented, despairing of his life.
Then all his friends wished to carry him to the new minster,
to Saint Judoc, that he might give him health;
but some one told them that it would be better for them
to take the sick man to the old minster
to Swithhun's grave, and thereupon they did so.
Then that night they kept vigil at the grave with him,
praying Almighty God that He would grant
to the sick man his health, through Saint Swithhun.
The infirm man also watched until it was becoming day,
then he fell asleep, and the worshipful tomb,
as it seemed to them all, was all rocking,
and to the sick man it seemed as if some one was dragging
one of his shoes off his foot; and he suddenly awoke.
He was then healed by the holy Swithhun.

112. swá; eágan.
113. ún-; énig wórd.
114. lífes.
115. frýnd; níwan.
116. iudóce; hǽle for-geáfe.
117. sǽde; mann; sélre.
118. ádligan.
119. swiðhúnes; swá dydon.
121. hé; ádligan.
122. hǽle for-geáfe; swiðhun.
123. ún-; eác.
124. hé; slépe.
126. ádligan; swilce; scéo.
127. *om.* him; ætýge; fǽrlice.
128. ge-hǽled; swiðhun.

and man sohte þone scó swyðe geornlice .
ac hine ne mihte nan man gemetan [1] þær æfre .
and hi gewendan þa hám mid þam gehæledan menn .
Þær wurdon gehælede æt ðære halgan byrgene
eahta untrume menn . ærðan þe he of ðære byrgene
up genumen wære . wundorlice þurh god .
Eadgar cyning þa æfter ðysum tacnum
wolde *þæt* se halga wer wurde up gedón .
and spræc hit tó aðelwolde þam arwurðan bisceope .
þæt he hine up adyde mid arwurðnysse .
Þa se bisceop aðelwold mid abbodum and munecum .
dyde up þone sanct mid sange wurðlice .
and bæron into cyrcan *sancte* petres huse .
þær he stend mid wurðmynte and wundra gefremað .
Þær wurdon gehælede þurh ðone halgan wer .
feower wan-hale menn binnan ðrym dagum .
and geond fif monþas feawa daga wæron
þæt ðær næron gehælede . huru ðry untrume ,
hwilon fif . oððe syx . seofon oððe eahta .
tyn oððe twelf . syxtyne . oððe eahtatyne .
binnon tyn dagum þær wurdon twa hund manna gehælede .
and swa fela binnan twelf monðum *þæt* man hi getellan ne mihte .
Se lictun læg afylled mid alefedum mannum .
swa *þæt* man eaðe ne mihte *þæt* mynster gesecan .
and þa ealle wurdon swa wundorlice gehælede
binnan feawa dagum . *þæt* man þær findan ne mihte
fif unhale menn of þam micclan heape .
On þam dagum wæron on wihtlande þreo wíf .
þa twa wæron blinde geond nigon geara feç .
and *þæt* þrydde ne geseah þære sunnan leoht næfre .

129. sóhte; scéo swiðe.
130. nán mann ge-métan.
131. gewendon; hám; ge-hæledan.
132. ge-hælede.
133. ún-; ær þam.
135. tácnum.
137. ár-.
138. upp; ár-.
141. bæron; húse.
142. stent.
143. ge-hælede.
144. wann-hále; þrim.

[1] gemeten, *alt. to* gemetan.

They sought very carefully for the shoe,
but no man was ever able to find it there.
So they returned home with the man that had been healed.
There were healed there, at the holy tomb,
eight sick men, miraculously, by the power of God,
before that he was taken up out of the tomb.
After these signs King Eadgar then
desired that the holy man should be exhumed,
and said to the venerable bishop Æthelwold
that he should translate him with great pomp.
Then bishop Æthelwold, with abbots and monks,
solemnly took up the saint with chanting,
and bore him into the church, St. Peter's house.
There he abideth in honour and worketh miracles.
Then there were healed, by the holy man,
four sick men within three days;
and during five months there were few days
when there were not healed at least three sick persons;
sometimes five or six, or seven or eight,
ten or twelve, sixteen or eighteen.
Within ten days two hundred men were healed,
and so many within twelve months that no man could count them.
The burial-ground lay filled with crippled folk,
so that people could hardly get into the minster;
and they were all so miraculously healed
within a few days, that one could not find there
five unsound men out of that great crowd.
In those days there were in the Isle of Wight three women,
two of them had been blind for the space of nine years,
and the third had never seen the sun's light.

145. géond fíf; feáwa.
146. þrý ún-.
147. fíf.
148. týn.
149. Binnan; ge-hǽlede.
150. nan man hí.
151. líctun.
152. swá; ge-sécan.
153. ge-hǽlede.
154. feáwa; findan.
155. fíf ún-; micclum heápe.
156. þréo.
157. twá; blínde; geára fæc.
158. þridde.

Hi begeaton þa earfoðlice him[1] ænne latteow
ænne dumbne cnapan and comon to þam halgan .
and ane niht þær wacodon and wurdon gehælede .
ge ða blindan wíf ge se dumba latteow .
Þa sæde se cnapa þam cyrcwerde *þæt* .
and cwæð *þæt* he næfre ær naht cweðan ne mihte .
and bæd *þæt* hi sungon þone gesettan lof-sang .
On þære ylcan tide wæs sum wyln gehæft to swinglum
for swyðe lytlan gylte . and læg on hæftnedum
þæt heo hetelice wære þæs on mergen beswungen .
þa wacode heo ealle ða niht and mid wope clypode
to ðam halgan swyðune *þæt* he hulpe hire earmre .
and fra*m* þam reðum swinglum hi[1] ahredde þurh god .
Mid þam þe hit dagode and man drihtnes lofsang ongan .
þa feollan ða fot-copsas færlice hire fram .
and heo arn to cyrcan to þam arwurðan halgan
gebundenum handum swa swa se halga wolde .
and se hlaford com æfter and alysde hire handa .
and gefreode hi sona for swyðunes wurðmynte .
Sum þegn læg alefed lange . on paralisyn .
and ne mihte of his bedde for manegum gearu*m* .
Þa cwæð he *þæt*[1] he[1] wolde to wynceastre syðian
huru on his hors-bære . and biddan his hæle .
Mid þam þe he þis cwæð to his cnihtum and freondu*m* .
þa wearð he gehæled and gewende swa þeah
to þam halgan sancte . siðigende on fotum
fyrmest on þam flocce on ealre þære fare .
and ðancode þam halgan his hæle geornlice .
Fif and twentig manna myslice ge-untrume
comon to þam halgan heora hæle biddende .
sume wæron blinde . sume wæron healte .
sume eac deafe . and dumbe eac sume .

159. be-geáton.
160. dúmbne.
161. áne; ge-hǽlede.
162. blíndan; dúmba.

[1] *Above the line.* [2] Leaf 97.

They got for themselves as guide, with some difficulty,
a dumb boy, and they came to the saint,
and watched there for one night, and were healed,
both the blind women and the dumb guide.
Then the boy told it to the sacristan,
and said, that he had never before been able to speak,
praying that they would sing the appointed hymn of praise.
About the same time a certain bondwoman was caught to be flogged
for some very slight fault, and lay in custody
to be severely flogged for it in the morning.
Then the whole night she kept awake, and with weeping cried
to the holy Swithhun, that he would help her, a poor wretch,
and through [the power of] God would deliver her from the cruel stripes.
When it dawned, and they began to sing lauds,
then suddenly the fetters round her feet fell from her,
and she ran to the church to the blessed saint,
with bound hands, as the saint willed,
and her lord came after her and loosed her hands,
and freed her at once for the honour of Saint Swithhun.
A certain thane lay a long time crippled by paralysis,
and could not move from his bed for many years.
Then said he that he desired to journey to Winchester
if only in his horse-litter, and pray for his healing.
While he was saying this to his servants and friends,
he was cured; but nevertheless he wended
to the holy saint, travelling on his feet,
foremost in that company during the whole journey,
and earnestly thanked the saint for his recovery.
Five and twenty men, diversely afflicted,
came to the saint, imploring their health;
some were blind, and some were halt,
some also deaf, and some dumb,

163. sæde. [G. *omits from* cnapa *in* l. 163 *to* sege me *in* l. 378.]

and hi ealle wurdon anes dæges gehælede
þurh þæs halgan ðingunge . and him ham gewendon .
Sum þegn wæs on engla lande on æhtum swyðe welig .
se wearð færlice blind . þa ferde he to rome .
wolde his hæle biddan . æt þam halgum apostolum .
He wunode þa on rome and ne wearð gehæled .
feower gear fullice[1] . and befran þa be swyðune
hwylce wundra he worhte syððan he gewende þanon .
he efste þa swyðe and to his earde gewende .
and com to þam halgan were and wearð gehæled þær .
and ham gewende mid halre gesihðe .
Sum wer wæs eac blind wel seofon gear fulle .
se hæfde ænne latteow þe hine lædde gehwider .
ða sume dæg eode hé swa swa he oft dyde .
and se latteow wearð gebolgen and þone blindan forlét .
arn him aweg . and se oðer nyste
hu he ham come . ac clypode to gode
mid innewerdre heortan . and mid angsumnysse cwæð .
Eala þu mihtiga drihten manna and engla .
geseoh mine yrmðe ic geseon ne mæg .
and min lyðra latteow forlet me þus ænne .
Gemiltsa me drihten þurh ðone mæran swyðun .
and forgif me gesihðe . for ðæs sanctes geearnungum .
Eft he clypode þus . and cwæð to ðam halgan .
Eala þu milda bisceop þe manega wundra of cumað
þurh þone lifigendan god . leof ic þe bidde
þæt þu me geþingie to þam mihtigan hælende .
ic gelyfe þæt he wille gewislice þe tiðian .
He wearð þa gehæled . and hæfde his gesihðe .
and ham eode blyðe butan latteowe ana
Se ðe lytle ær þanon wæs gelæd þurh ðone oþerne .
and his magas ðancodon mycclum ðæs gode .
Aþelwold þa se arwurða and se eadiga bisceop .
þe on ðam dagum wæs on winceastre bisceop .

[1] Leaf 97, back.

and they all were healed in one day
through the saint's intercession, and went their way home.
There was a certain thane in England, very rich in possessions,
who became suddenly blind; then journeyed he to Rome,
desiring to pray for his cure from the holy Apostles,
he dwelt at Rome, but was not cured,
for four full years; then he heard of Saint Swithhun,
what miracles he had wrought since he [the thane] had journeyed thence;
then made he much haste, and returned to his own country,
and came to the holy man, and was there healed,
and returned home with perfect sight.

Another man was also blind for seven full years;
he had a guide who led him everywhere.
One day he went out as he often did,
and the guide became angry, and left the blind man,
and ran away, and the other knew not
how he should come home, but cried to God
from his inmost heart, and with anguish said,
'Oh Thou mighty Lord of men and angels,
look upon my misery; I cannot see;
and my wicked guide hath left me thus alone.
Have pity on me, Lord, through the [intercession of] great Swithhun,
and give me sight for the saint's merits.'
Again he cried thus, and said to the saint,
'Oh thou mild bishop, from whom come often many miracles
through the living God; I pray thee, master,
to intercede for me with the mighty Saviour,
I believe that He will certainly grant thee' [thy petition].
Whereupon he was made whole, and had his sight,
and without a guide he blithely went home alone,
who a little time before was led by another;
and his kinsmen greatly thanked God for this.

Then Æthelwold, the venerable and blessed bishop,
who in those days was bishop of Winchester,

bead his munecum eallum þe on ðam mynstre wunodon .
þæt hi ealle eodon endemes to cyrcan .
and mid sange heredon þæs sanctes mærða .
and god mærsodon swa on þam mæran halgan .
swa oft swa ænig wan-hal mann wurde gehæled .
Þa dydon hi sona swa . and sungon þone lofsang .
oðþæt heom [1] laðode eallum þæt hi swa oft arisan .
hwilon þrywa on niht . hwilon feower syðum
to singenne þone lofsang þonne hi slapan sceoldon .
[2] and forleton ealle endemes þone sang .
forðam þe se bisceop wæs bysig mid þam cyningce .
and nyste butan hi sungon þone lof-sang forð on .
Hwæt ða se halga swyðun sylf com on swefne
wundorlice geglencged to sumum godan menn . and cwæð .
Gang nu to ealdan mynstre . and þam munecum sege
þæt gode swyðe oflicað heora ceorung . and slæwð .
þæt hi dæg-hwamlice geseoð drihtnes wundra mid him .
and hi nellað herian þone hælend mid sange .
swa swa se bisceop bebead þam gebroðrum to donne .
and sege gif hi nellað þone sang gelæstan .
þonne geswicað eac sona ða wundra .
and gif hi þone lofsang willað æt þam wundrum singan .
swa oft swa wanhale menn þær wurðað gerihte .
þonne wurðaþ mid him wundra swa fela .
þæt nan man ne mæg gemunan on life .
þæt ænig man gesawe swylce wundra ahwær .
Þa awæcnode se wer of þam wynsuman slæpe .
and swyðe be-sargode þæt he geseon ne moste
ne nan læncg brucan þæs beorhtan leohtes .
þe he mid swiðune hæfde ða [3] gesewen .
He arás swaðeah and swiðe hraðe ferde
to aþelwolde bisceope . and him eall þis sæde .
Aþelwold þa asende sona to þam munecum
of cyninges hyrede . and cwæð þæt hi sceoldon
þone lof-sang singan . swa swa he ge-set hæfde .

[1] him, *alt.* to heom. [2] Leaf 98. [3] *Above the line.*

bade all his monks who dwelt in the monastery,
that they should all go in procession to church,
and with hymns praise the merits of the saint,
and so magnify God, because of the great saint,
as often as any sick man should be healed.
Then forthwith they did so, and sang the Te Deum,
until they all loathed to arise so often,
sometimes three, and sometimes four times in a night,
to sing the Te Deum, when they wanted to sleep;
and at last they all left off the chanting,
because the bishop was busy with the king,
and knew not but that they sang the Te Deum continually.
Behold then, the holy Swithhun himself came in a vision,
wondrously adorned, to a certain good man, and said,
'Go now to the Old Minster, and say to the monks,
that God greatly misliketh their murmuring and sloth,
in that they daily see God's wonders amongst them,
and yet they will not praise Christ with chanting
even as the bishop bade the brethren do;
and say, "if they will not perform the hymn,
straightway the miracles shall soon cease;
and if they will sing the Te Deum at the miracles,
as often as sick men shall there be made whole,
then shall so many miracles be done amongst them,
that no man shall be able to remember in his lifetime
that anyone hath seen such miracles anywhere."'
Then the man awoke out of that winsome sleep,
and greatly lamented that he could not see,
nor any longer enjoy the bright light
which he had seen around Swithhun.
He arose nevertheless, and very quickly went
to bishop Æthelwold, and told him all this;
Æthelwold thereupon sent immediately to the monks,
from the king's court, and bade that they should
sing the Te Deum, even as he had appointed,

and se þe hit forsawe . sceolde hit mid fæstene
seofon niht on án swarlice gebetan .
Hi hit heoldon þa syððan symle on ge-wunon .
swa swa we gesawon sylfe for oft .
and þone sang we sungon unseldon mid heom[1] .
Sum wer wæs betogen þæt he wære on stale .
wæs swaðeah unscyldig . and hine man sona gelæhte
and æfter woruld-dome dydon him ut þa eagan .
and his earan forcurfon . þa arn him þæt blod
into þam heafde . þæt he gehyran ne mihte .
Þa wæs he seofon monðas wunigende swa[2] blind .
and his hlyst næfde . oþþæt he mid geleafan ferde
to þam halgan swyðune . and gesohte his ban
biddende þone halgan þæt he his bene gehyrde .
and him huru geearnode þæt he gehyran mihte
forþan ðe he ne gelyfde þæt he onliht wurde .
and cwæð þæt he wurde wolice swa getucod .
Þa wearð godes wundor geworht an þam menn
þurh swyðunes þingunge þæt he geseah beorhte
ansundum eagum . þeah ðe hí ær wæron ut adyde
of þam eah-hringum . and se oðer æppel was ge-emtigod .
and se oðer hangode gehal æt his hleore .
Him wæs eac forgifen þæt he wel mihte gehyran .
se ðe ær næfde ne eagan . ne hlyst .
Is swa ðeah to witenne þæt we ne moton us gebiddan .
swa to godes halgum swa swa to gode sylfum .
forðan þe he is ana god ofer ealle þincg .
Ac we sceolon biddan soðlice þa halgan .
þæt hí us þingion to þam þrym-wealdendum gode .
seþe is heora hlaford . þæt he helpe us .
Hwilon wacodon menn swa swa hit gewunelic is
ofer an dead lic . and ðær wæs sum dysig mann
plegol ungemetlice . and to þam mannum cwæð
swylce for plegan . þæt he swyðun wære .
Ge magon to soðum witan þæt ic swyðun eom

[1] him, *alt. to* heom. [2] Leaf 98, back.

and he that neglected it should heavily atone for it
by fasting for seven days continuously.
Thenceforth they ever observed this custom,
as we ourselves have very often seen,
and have not seldom sung this hymn with them.

A certain man was accused of stealing,
who however was innocent, and they at once seized him,
and according to the sentence, put out his eyes,
and cut off his ears; then the blood ran
into his head, so that he could not hear;
then for seven months he thus continued blind,
and without his hearing, until he went in faith
to the holy Swithhun, and sought his bones,
praying the saint that he would hear his petition,
and at least grant that he might hear,
because he did not believe that he could ever again see;
and said that he had been unjustly so punished.
Then God's wonder was wrought in that man
through Swithhun's intercession, that he saw clearly
with perfect eyes, though they had before been thrust out
of the eye-rings [sockets] and one apple [ball] was removed,
and the other hung down whole, at his cheek.
It was also granted him that he could hear well,
he who formerly had neither eyes nor hearing.
Nevertheless it is to wit, that we must not pray
to God's Saints as to God Himself,
because He alone is God, and above all things;
but we should truly pray the saints
to intercede for us with the All-ruling God,
Who is their Lord, that He may help us.

Once men were keeping vigil by a corpse,
as is customary, and there was a foolish man,
jesting unmeetly, who said to the men,
as if in sport, that he was Swithhun.
'Ye may know in sooth that I am Swithhun

se ðe wundra wyrcð . and ic wille þæt ge beran
eower leoht to me . and licgað on cneowum
and ic eow forgife þæt þæt ge gyrnende beoð .
He woffode ða swa lange mid wordum dyslice .
oðþæt he feoll geswogen swylce he sawl-leas wære .
and hine man bær ham to his bædde sona .
and he læg swa lange his lifes orwene .
His magas ða æt nextan þone mann feredon
to þam halgan swiþune . and he sylf andette
his dyslican word þe he dyrstiglice spræc .
and bæd him forgifnysse . and he wearð þa gehæled .
swá þæt he hal eode ham mid his magum .
Is eac to witenne þæt menn unwislice doð
þa ðe dwollice plegað æt deadra man[1]na lice .
and ælce fulnysse þær forð-teoð mid plegan .
þonne hi sceoldon swyðor be-sargian þone deadan .
and ondrædan him sylfum þæs deaðes tocyme .
and biddan for his sawle butan gewéde georne .
Sume menn eac drincað æt deadra manna lice
ofer ealle þa niht swiðe unrihtlice .
and gremiað god mid heora gegaf-spræce .
þonne nan gebeorscype ne gebyrað æt líce.
ac halige gebedu þær gebyriað swiþor .
Hwilon comon to ðam[2] halgan hund-twelftig manna
mislice geuntrumode mid manegum brocum .
and þa wurdon ealle wundorlice gehælde .
binnan þrym wucum . and hi wendon ham
þancigende þam ælmihtigan gode[2] and þam arwurðan swiþune .
Sumes þegnes cniht feoll færlice of his[2] horse
þæt him to-bærst se earm . and se oðer sceanca .
and swiðe wearð gecwysed . þæt hi sona wendon
þæt he þær-rihte sceolde sweltan heom[3] ætforan .
He wæs his hlaforde swyþe leof ærþan .
and se hlaford þa[4] besargode swyðe þone cniht .
and bæd þone ælmihtigan mid inwerdre heortan .

[1] Leaf 99. [2] *Above the line.* [3] him, *alt. to* heom. [4] *Above the line.*

who worketh these miracles, and I will that ye bring
your tapers to me, and prostrate yourselves,
and I will grant you what you are desiring.'
He thus blasphemed a long time with foolish words,
until he fell silenced, as if he were lifeless,
and they bare him straightway home to his bed.
He lay thus a long time, despairing of his life;
then at last his kinsmen carried the man
to Saint Swithhun, and he himself confessed
his foolish words, that he had presumptously spoken,
and entreated pardon from him, and thereon he was made whole,
so that he went home in health with his kinsmen.
It is likewise to wit, that men do unwisely
when they doltishly jest at dead men's corpses,
and introduce by their sport any licentiousness,
when they should rather sorrow for the dead,
and dread the coming of death for themselves,
and earnestly pray for his soul without [any] madness.
Some men also most unrighteously
drink the whole night at a lyke-wake,
and blaspheme God with their wanton speech,
whereas no beer-drinking is seemly at a wake,
but rather holy prayers are fitting there.

Once there came to the saint a hundred and twenty men,
diversely afflicted with many diseases,
and they were all wondrously healed
within three weeks, and returned home,
thanking Almighty God and the venerable Swithhun.

A certain thane's servant fell suddenly from his horse
so that his arm and left leg broke,
and he was so much crushed that they straightway thought
he would at once die right before them;
he had previously been very dear to his lord,
and the lord greatly lamented for the servant,
and besought the Almighty from his inmost heart

þæt he þam menn geheolpe þurh ðone mæran swiþun .
He clypode eac to swiðune þus secgende mid geomerunge .
Eala ðu halga swiðun . bide þone hælend .
þæt he lif forgife þysum licgendum cnihte .
and ic beo þæs þe geleaffulra þam lifigendan gode .
eallum minum dagum gif he deð þis þurh þe .
Se cniht ða aras hal gehæled þurh *sancte* swiþun .
and se hlaford þæs fægnode . and mid geleafan god herede .
Sum eald þegn wæs eac on wihtlande untrum .
swa þæt he læg bæddryda sume nigon gear .
and of ðam bedde ne mihte buton hine man bære .
Him comon þa on swefne to twegen scinende halgan .
and heton hine yrnan ardlice mid him .
[1] Þa cwæð se adliga hu mæg ic yrnan mid eow .
þonne ic ne arás of þysum bedde ana .
nu for nigon gearum bután oþres mannes fylste .
Þa cwædon þa halgan . þu cymst to ðære stowe
gif ðu færst mid us nu . ðær þær ðu under-fehst þine hæle .
He wearð þa swyðe fægen . and wolde faran mid heom [2] .
ac þaþa he ne mihte heom [2] mid syðian .
þa flugon hi geond þa lyft and feredon þone adligan .
oðþæt hi becomon to sumum ænlicum felda fægre geblowen .
and þær wæs an cyrce of scinendum golde .
and of gymstanum standende on þam felda [3] .
and se halga swiðun on scinendum mæsse-reafe
stód æt ðam weofode . swylce he wolde mæssian .
Swyðun cwæð þa sona to þam seocan menn .
ic secge ðe broðor þu ne scealt heonon-forð
nanon menn yfel don . ne nanne man wyrigan .
ne nænne man tælan . ne teonful beon .
ne ðu man-slagum ne geðwærlæce . ne manfullum reaferum .
ne ðeofum þa ne olæce . ne yfeldædum ne ge-ðwærlæce .
ac swiðor gehelp swa þu selost mæge
wan-hafolum mannum mid þinum agenum spedum .
and þu swa þurh godes mihte sylf bist gehæled .

[1] Leaf 99, back. [2] him, *alt. to* heom. [3] felde, *alt. to* felda.

that he would help the man through the great Swithhun;
he cried eke to Swithhun, thus saying in his lamentation,
'Oh thou holy Swithhun, pray to Jesus
that He may grant life to this sick servant,
and I will be for this the faithfuller to the living God
all my days, if He does this through thee.'
Then the servant arose, made whole through St. Swithhun.
The lord rejoiced thereat, and with faith praised God.

A certain old thane in the Isle of Wight was also afflicted,
so that he lay bedridden some nine years,
and could not leave the bed unless he were carried.
To him came in a dream two shining saints,
and bade him quickly run with them.
Then quoth the sick man, 'How can I run with you
when I have not arisen from this bed alone,
without some man's help, now for nine years?'
Then said the saints, 'Thou shalt come to that place,
if thou goest with us now, where thou shalt receive thy health.'
He was then very glad, and desired to go with them;
but when he could not journey with them,
then flew they through the air, and bare the sick man
until they came to a solitary field, brightly blooming,
and there was a church, of shining gold
and of precious stones, standing in the field;
and St. Swithhun, in shining eucharistic vestments,
stood before the altar, as if about to say mass.
Then said Swithhun straightway to the sick man,
'I tell thee, brother, that henceforth thou must not
do evil to any man, nor curse any man,
nor speak evil of any man, nor be malicious,
nor consent to manslayers, nor connive at wicked
robbers and thieves, nor join in evil deeds,
but rather help, as best thou canst,
needy men with thine own goods,
and thou thyself shalt be healed by the power of God.'

Se adliga þa ðohte þæt he yfel nolde dón
buton þam anum þe him ær yfel dyde .
and ðam wolde dón wel þe him wel dyde ær .
Þa wiste se halga swiðun hu his heorte smeade .
and cwæð bliðelice him to . Broðor ic þe secge .
ne do þu swa þu smeadest . þæt ðu derige ænigum
þeah ðe he derige ðe . ac þinum drihtne ge-efenlæc .
se ðe nolde wyrian þa ðe hine dydon to cwale .
and het his folgeras þæt hí for heora fyondum ge-bædon .
Eac cwæð paulus se apostol to eallum cristenum mannum .
gif ðinum fynd hingrige fed hine mid mettum .
[1] oððe gif him þyrste ðu do him drincan.
Þa cwæð se bedryda to ðam bisceope eft .
La leof . sege me hwæt þu sy manna .
nu ðu manna heortan miht swa asmeagen .
Þa cwæð se halga swyðun . ic eom seþe nu niwan com .
swylce he cwæde swa . ic wæs geswutelod nu niwan .
Þa cwæð se bædryda to ðam bisceope eft.
hu eart ðu gehaten . and se halga him cwæð to .
Þonne ðu cymst to winceastre . þu wast minne naman .
Se man wearð þa gebroht to his bedde eft sona .
and awóc of slæpe . and sæde his wife
ealle ða ge-sihðe þe he gesewen hæfde .
Þa cwæð þæt wif him to . þæt hit wære swyðun
se ðe hine lærde mid þære halgan lare .
and þone ðe he geseah on ðære cyrcan swa fægerne .
Heo cwæð ða to þam were . hit wære nu full góód .
þæt ðe man bære to cyrcan . and þu bæde þone halgan
þæt he ðe gehælde þurh his halgan ge-earnunga[2] .
Hine man bær ða sona of ðam bedde tò cyrcan
binnan withlande . and he wearð gehæled sona

379. swá asmeágan.
380. swiðhun; nú níwan cóm.
381. swá cwæde; nú níwan.
382. bedryda.
383. eárt; ge-háten; tó.
384. wást.
385. mann.
386. sláepe; sæde; wife.

[1] Leaf 100.
[2] ge-earnunge, *alt. to* ge-earnunga.

Then the sick man reflected that he did not wish to do evil
save only to those who before had done evil to him,
and that he wished to do well to those who before had done well
to him.
But St. Swithhun knew how his heart reasoned,
and said blithely to him, 'Brother, I tell thee,
do not, as thou thinkest, harm to any man
though he may harm thee, but imitate thy Lord,
Who would not curse those who put Him to death,
and bade His followers pray for their enemies.
Likewise saith Paul the Apostle to all Christian men,
"If thine enemy hunger, feed him with meats,
or if he thirst, give thou him drink."'
Then said the bedridden man again to the bishop,
'Oh sir, tell me what manner of man thou art,
since thou canst so discern men's hearts.'
Then said the holy Swithhun, 'I am he who now newly came,'
as if he had said, 'I was now newly made known.'
Then again said the bedridden man to the bishop,
'How art thou called?' and the saint said to him,
'When thou comest to Winchester, thou shalt know my name.'
Then immediately the man was brought again to his bed,
and awoke from sleep, and told his wife
all the vision that he had seen.
Then said the woman to him, 'that it was Swithhun
who had instructed him in this holy lore,
and whom he had seen so glorious in the church.'
Then she said to her husband, 'It would now be full well
that men should carry thee to church, and thou shouldst pray to
the saint
that he would heal thee through his holy merits.'
Then straightway they bare him from his bed to a church
in the Isle of Wight, and he was instantly healed

388. wíf; tó; swiðhun.
389. lǽrde; láre.
391. nú; gód.
392. man þe bǽre; hǽle.
393. ge-hǽlde; ge-eárnunge.
394. sóna.
395. ge-hǽled.

þurh þone ælmihtigan god . for swyðunes ge-earnungum .
and eode him ða ham hal on his fotum .
seðe ær wæs geboren on bære to cyrcan .
He ferde eac siððan to win[1]ceastre for-raðe .
and cydde aðelwolde þam arwurþan bisceope .
hu he wearð gehæled þurh þone halgan swiþun .
and land-ferð se ofer-sæwisca hit gesette on læden .
Nu is to witenne þæt we ne sceolan cepan ealles
to swyðe be swefnum . forðan þe hi ealle ne beoð of gode .
Sume swefna syndon soðlice of gode .
swa swa we on bocum rædað . and sume beoð of deofle
to sumum swicdome hu he ða sawle for-pære .
ac his gedwimor ne mæg derian þam godum .
gif hi hi bletsiaþ . and hi [2]gebiddað to gode .
Þa swefna beoð wynsume þe gewurðaþ of gode .
and þa beoð egefulle ðe of þam deofle cumað .
and god sylf forbead þæt we swefnum ne folgion .
þe læs ðe se deofol us bedydrian mæge .
Sum man on winceastre wearð yrre his ðeowan men
for sumere gymeleaste . and gesette hine on fetera .
He sæt ða swa lange on þam laðum bendum .
oðþæt he bestæl ut mid his stafe hoppende .
and gesohte ðone sanct swyðun mid geomerunge .
Se scyttel ða asceat sona of þære fetere .
and se ðeowa aras ahred þurh ðone halgan .
Sum mann wæs gebunden on-butan þæt heafod
for his hefigum gylte . se com to þam halgan .
and his swara heafod-bend sona to-bærst . swa he hine gebæd
Ne mage we awritan ne mid wordum asecgan
ealle þa wundra þe se halga wer swiðun .

396. swiðhúnes ge-eárnungum.
397. éode; hám hál; fótum.
398. ár; bære.
399. férde eác syððan.
400. ár-.
401. ge-háeled; swiðhun.
402. leden.
403. is ús to; sceolon cépan.
404. swiðe.
405. swéfna.
406. bócum rædað.
407. hú hé; for-ræde.
408. gódum.
410. swéfna.

[1] win *above the line.*

[2] Leaf 100, back.

by Almighty God, for Swithhun's merits,
and he then went home whole on his feet,
who before was borne on a bier to church.
Then afterwards he went very quickly to Winchester,
and told the venerable bishop Æthelwold
how he had been healed through the holy Swithhun;
and Landferth, the foreigner, set it down in Latin.
Now is it to be known, that we should not at all trust
too much to dreams, because they are not all from God;
some dreams are in truth from God,
even as we read in books, and some are from the devil
for some deceit, [seeking] how he may pervert the soul,
but his phantasms cannot harm good men,
if they cross themselves, and commend themselves to God.
Those dreams are pleasant which come from God,
and those are fearful which come from the devil;
and God Himself forbade us to follow dreams,
lest the devil have power to bewitch us.

A certain man in Winchester was angry with his serf
for some carelessness, and put him in fetters;
he sat there a long time in the hated bonds
until he stole out, hopping by help of his staff,
and sought Saint Swithhun with lamentation.
The bolt at once shot out of the fetter,
and the serf rose up, freed by the saint.

A certain man was bound about the head
for his heavy guilt; he came to the saint,
and his sore head-bond soon burst asunder as he prayed.

We cannot write, nor recount in words,
all the miracles that the holy man Swithhun

411. egesfull(e).
412. -béad; swéfnum.
413. læs; ús; mage.
414. mann; menn.
416. béndum.
417. út; stæfe hoppegende.
418. ge-sóhte; swiðhun.
419. scyttels; ascét.
420. arás abredd.
421. ge-búnden on-bútan; héafod.
422. hefegum gylte; cóm.
423. swára; -bénd.
424. awrítan; wórdum.
425. swiðhun.

þurh god gefremode on ðæs folces gesihþe .
ge on gehæftum mannum . ge on unhalum mannum .
mannum to swutelunge . þæt hí sylfe magon
godes rice geearnian mid godum weorcum .
swa swa swiþun dyde . þe nu scinð þurh wundra .
Seo ealde cyrce wæs eall behangen mid criccum .
and mid creopera sceamelum . fram ende oð oþerne
on ægðrum wage . þe ðær wurdon gehælede .
and man ne mihte swa ðeah macian hi healfe up .
Þyllice tacna cyþað þæt crist is ælmihtig god .
þe his halgan geswutelode þurh swylce wel-dæda .
þeah ðe ða Iudeiscan þurh deofol beswicene .
nellon gelyfan on þone lyfigendan crist .
ærðan þe antecrist ofslagen bið þurh god .
þonne bugað þa earmingas on ende þysre worulde
ðe þær to lafe beoð mid geleafan to criste .
and ða ærran losiað þe ær [1]noldon gelyfan .
We habbað nu gesæd be swiðune þus sceortlice .
and we secgað to soðan þæt se tima wæs gesælig
and wynsum on angel-cynne . þaða eadgar cyninc
þone cristen-dom gefyrðrode . and fela munuclifa arærde .
and his cynerice wæs wunigende on sibbe .
swa þæt man ne gehyrde gif ænig scyp-here wære
buton agenre leode þe ðis land heoldon .
and ealle ða cyningas þe on þysum iglande wæron .
cumera . and scotta . comon to eadgare .
hwilon anes dæges eahta cyningas .
and hi ealle gebugon to eadgares wissunge .
Þær-to-eacan wæron swilce wundra gefremode
þurh þone halgan swyðun . swa swa we sædon ær .
and swa lange swa we leofodon þær wurdon gelome wundra .
On ðam timan wæron eac wurð-fulle bisceopas .

427. *om. first* mannum; unhálum.
429. rice ge-éarnian; gódum.
430. swiðhún; nú scínþ.
432. créopera; ęnde.
433. ægðerum wáge.
435. tácna cýþað.
436. swilce.
438. god (*for* crist).

[1] Leaf 101.

wrought by the power of God in the sight of the people,
both on prisoners, and on sick men,
to manifest to men that they themselves may
merit the kingdom of heaven by good works,
even as Swithhun did, who now shineth through his miracles.
The old church was hung all round with crutches,
and with the stools of cripples, (from one end to the other
on either wall), who had been healed there,
and not even so could they put half of them up.
Such tokens declare that Christ is Almighty God,
Who revealed His Saint by such good deeds,
though the Jews, deceived by the devil,
will not believe in the living Christ,
until Antichrist shall be destroyed by God.
Then shall those miserable people, with all who remain
at the end of this world, submit themselves with faith to Christ,
and the men of old shall be lost who formerly would not believe.

We have now spoken thus briefly of Swithhun,
and we say of a truth that the time was blessed
and winsome in England, when King Eadgar
furthered Christianity, and built many monasteries,
and his kingdom still continued in peace,
so that no fleet was heard of,
save that of the people themselves who held this land;
and all the kings of the Cymry and Scots
that were in this island, came to Eadgar
once upon a day, being eight kings,
and they all bowed themselves to Eadgar's rule.
Then moreover were such wonders wrought
through Saint Swithhun, as we said before,
and as long as we have lived frequent miracles were done there.
At that time there were also worthy bishops,

439. acwéald (*for* ofslagen).
440. búgaŏ; þissere.
441. láfe.
442. ærran; ge-lýfan.
443. nú ge-sæd; swiðhúne.
444. tíma; ge-sælig.
445. cyning.
446. -dóm; -lífa arærde.
447. -ríce.
[G. *omits* ll. 448-498]

dunstan se anræda æt ðam erce-stole .
and aþelwold se arwurða . and oðre gehwylce .
ac dunstan and aþelwold wæron drihtne gecorene .
and hi swyðost manodon menn to godes willan .
and ælc god arærdon gode to cwemednysse .
þæt geswuteliað þa wundra þe god wyrcð þurh hi .

ITEM ALIA.

Mannum is eac to witenne þæt manega dry-men
maciað menig-fealde dydrunga þurh deofles cræft .
swa swa wischeras oft doð . and bedydriað menn
swylce hi soðlice swylc þincg don .
ac hit is swa ðeah dydrung mid deofles cræfte .
and gif hwa hit bletsað þonne ablynð seo dydrung .
Be ðam we magan secgan sume soðe bysne .
Macharius wæs ge-haten sum halig fæder
on [1] wæstene wunigende . fela wundra wyrcende
munuc-lifes man . ða wearð an mæden forbroden
þurh dry-manna dydrunge . ge-dwimorlice swa ðeah .
Þæt mæden wæs swa forbroden swylce heo an mýre wære .
and eallum þam þuhte þe hire onlocodon
swilce heo myre wære . na mennisces gecyndes .
þa leddon hire magas hi to macharie .
and he sona axode hwæt hi woldon mid þam .
þa magas him cwædon to . þeos myre þe ðu gesihst
wæs ure dohtor arwurðe mæden .
ac awyrigde dry-menn awendon hí to myran .
nu bidde we ðe leof . þæt ðu ge-bide for hí
and hi eft awende to þam ðe heo ær wæs .
Macharius þa cwæð to hire magum ðus .
Ic ge-seo þis mæden on menniscum gecynde .
and heo nis na awend swa swa ge wenað þæt heo sy .
and heo nan þincg on hire næfð horses gecyndes .
ac on eowrum gesihþum hit is swa gehiwod

[1] Leaf 101, back.

Dunstan, the resolute, in the archbishopric,
and Æthelwold the venerable, and others like them;
but Dunstan and Æthelwold were chosen of God,
and they, most of all, exhorted men to [do] God's will,
and advanced everything good, to the pleasure of God,
as the miracles testify which God worketh through them.

CONTINUATION (St. Macarius).

Men should also take notice, that many sorcerers
cause manifold delusions, through the devil's art,
as diviners (?) often do, and deceive men,
as if they would verily perform a desired matter.
But it is nevertheless a delusion, by the devil's art;
and if anyone makes the sign of the cross over it, then the delusion ceases.
As to this, we may relate a true instance.

A certain holy father was named Macarius,
a dweller in the desert, working many miracles,
a man of monastic life. Then was a maiden transformed
by the delusion of sorcerers, but only in an illusory manner.
The maiden was transformed so as to seem a mare,
and it appeared to all who looked upon her
as if she were a mare, not of human kind.
Then her parents led her to Macarius,
and he straightway asked what they wanted with her.
Her parents said to him: 'This mare that thou seest
was [once] our daughter, a worshipful maiden;
but accursed sorcerers have turned her into a mare.
Now we entreat thee, master, to pray for her
and to transform her again to what she was before.'
Then Macarius said thus to her parents,
'I see this maiden in human form,
and she is not transformed, as ye imagine her to be,
and she hath nothing about her of the nature of a horse,
but she is so made to appear in your sight

þurh ðæs deofles dydrunge . and his drymenn leaslice .
Macharius ða gebæd for þæt mæden god .
and mid ele gesmyrode . and mid ealle adræfde
þas deofles gedwimor . þurh his drihtnes naman .
swa þæt hi ealle gesawon . þæt heo ansund wæs .
Swylce synd þa dydrunga þære dry-manna;
Sy wuldor and lof þam wel-willendan scyppende
þe his halgan mærsað mihtiglice mid wundrum .
seðe á rixað on ecnysse . AMEN .

XXII.

X KALENDAS AUGUSTI. NATALE SANCTI APOLLONARIS MARTYRIS.

[Collated with V. = Vitellius, D. 17 (very much burnt)].

ON ÐÆS CASERES DAGUM ÐE CLAVDIUS WÆS GEHATEN .
com se eadiga petrus fram antiochian byrig .
in to rome byrig mid manegum gebroðrum .
and bodode geleafan bealdlice þam folce
romaniscum . and Iudeiscum . swa swa drihten him gewissode .
swa þæt ða romanisdan and ða reðan iudeiscan
manega gelyfdon on þone lyfigendan hælend
þurh petres bodunge . and ge-bugon to fulluhte .
be-hreowsigende heora synna mid soðre dædbote .
Hi under-fen[1]gon þa godes word mid gastlicre blysse .
þæt god wolde asendan his sunu to man-cynne .
and þurh hine ge-edniwigian ðisne ealdan middan-eard .
Þa wæs ðær mid petre sum arwurðe godes man
apollonaris gehaten . þæs halgan apostoles folgere .
to ðam cwæð petrus æfter sumum fyrste .
Efne þu eart gelæred on eallum þingum be ðam hælende .
Aris nu and under-foh þone halgan gast .
and haligne bisceop-had on þæs hælendes naman .
and far to þære byrig þe is gehaten rauenna .

18. V. biscophad. [1] Leaf 102.

by a delusion of the devil, and by his sorcerers falsely.'
Then Macarius prayed to God for the maiden,
and besmeared her with oil, and altogether dispelled
the devil's illusion, through the name of his Lord,
so that they all saw that she was whole.
Such are the delusions of the sorcerers.
Be glory and praise to the benevolent Creator,
who magnifieth His saints mightily by miracles,
who reigneth ever to all eternity. Amen.

XXII.

JULY 23. SAINT APOLLINARIS, MARTYR.

In the Cæsar's days who was hight Claudius,
came the blessed Peter, from the city of Antioch
into the city of Rome, with many brethren,
and preached the faith boldly to the people,
both to Romans and Jews, even as the Lord had commanded him,
so that of the Romans and cruel Jews
many believed in the living Saviour
through Peter's preaching; and submitted to baptism,
bewailing their sins with true repentance.
They received God's word with ghostly joy,
that God had willed to send His Son to mankind,
and through Him to renew this old earth.
There was then with Peter a certain worthy man of God
called Apollinaris, the holy Apostle's follower.
To him quoth Peter after some time,
'Behold, thou art instructed in all things concerning Jesus;
arise now, and receive the Holy Ghost,
and the holy episcopal office in the name of Jesus,
and go to the city that is called Ravenna,

þær wunað micel folc on fulum hæðenscype .
boda heom[1] be þam hælende . and ne beo ðu afyrht .
Swutollice ðu wast þæt se is soð godes sunu .
seðe deadum for-geaf lif æfter deaðe .
and wanhalum mannum mid his worde læce-dóm .
Æfter ðysum wordum se eadiga petrus
gehadode Apollonarem [and gehalgode[2]] to bisceope .
and his handa sette ofer his heafod and cwæð .
Asende ure hælend crist his halgan engel mid þe .
se geforðige ðé . and þine fare gewissige .
and þe ge-tiþige þæs ðe þu ge-wilnige .
and hine swa sende to[3] ðære[3] byrig[3] mid siblicum cosse .
Appollonaris ða ferde to ðære fore-sædan byrig .
and Sumne blindne mann[3] gehælde . ærþan þe he to ðære byrig become .
and manega gelyfdon þurh ðæs mannes hælþe
on ðone soðan god . and swa wurdon gefullode .
He com ða to rauenna ðære[3] byrig[3] and hraðe þær geswutelode
þæs hælendes mihte on wann-halum mannum .
Þær wæs sum forð þegen on þære fore-sædan byrig .
se hæfde gehyred þę ðam halgan were .
and axode gif he cuðe aht on læce-cræfte .
Apollonaris him cwæð to . Ne cann ic naht on lacnunge
buton on þæs hælendes naman . and se þegen him cwæð to .
[4]Efne min wif is for manegum wintrum untrum .
þam wæs ælc læce-cræft wiðer-ræde oð þis .
Nu gif ænig miht is on ðe . ge-opena hí mid weorcum .
Apollonaris ða *and*wyrde and cwæð .
ge-openige god ælmihtig eowre heortena eagan .
þæt ge on þone hælend gelyfan . þonne ge geseoð his wundra .
He genam ða ðæs wifes hand . þas word clypigende .
Arís nu on ðæs hælendes naman . and on hine gelyf .
and ne sege þu heonon-forð þæt ænig sy his gelica .

26. V. *retains* and gehalgode. 30. V. and þæs þe tiþige ; wilnige.

[1] him, *alt. to* heom. [2] *The words* and gehalgode *are struck through in the* MS. [3] *Added above the line.* [4] Leaf 102, back.

where dwell much people in foul heathenism;
preach to them concerning Jesus, and be not affrighted.
Clearly thou knowest that He is God's very Son,
Who gave to the dead life after death,
and to sick men healing by His Word.'
After these words the blessed Peter
ordained and consecrated Apollinaris as bishop,
and laid his hands upon his head, and said;
'Our Saviour Christ send His holy angel with thee,
and prosper thee, and direct thy journey,
and grant thee that which thou desirest;'
and so sent him to the city with the kiss of peace.
Therewith Apollinaris journeyed to the aforesaid city,
and healed a blind man before he had come into the city;
and many believed, through this man's cure,
in the true God, and so were baptized.
Then he came into Ravenna, and speedily there manifested
the Saviour's power upon sick men.

There was a certain chief noble in the aforesaid city,
who had heard of the holy man,
and asked if he knew aught of leechcraft.
Apollinaris said to him, 'I know naught of healing,
save in the name of Jesus;' and the nobleman said to him,
'Behold, my wife has been for many years afflicted;
all leechcraft has been adverse [useless] to her until now;
now, if any power is in thee, disclose it by thy works.'
Apollinaris thereupon answered, and said,
'May Almighty God unclose the eyes of your hearts,
that ye may believe on Jesus when ye see His wonders.'
Then took he the woman's hand, uttering aloud these words,
'Arise now in the name of Jesus, and believe on Him,
and say not henceforth, that any is like unto Him.'

Heo aras þa sona andsund of þam bedde .
and cwæð þæt nan god nære butan se hælend þe he embe bodade .
Þa wundrode se þegn his wifes hælðe .
and hi ealle sædon þæt se is soð god
þe swilce wundra macað . and se mæg on ge-feohte
þam sige forgifan . þe hine soðlice lufiað .
He wearð þa gefullod mid his wife . and cildum .
and eall his hyred on þæs hælendes naman .
and fela þæra[1] hæðenra fengon to geleafan .
Apollonaris þa ðær wunode mid him
on rauenna byrig . and bodode geleafan .
and manega gefullode ðæs folces meniu .
Manega eac befæstan syððan hi gefullode wæron .
heora cild to lare þam soðfæstan bydele .
and godes geleafa ðær weox . and wanode se hæðen-scype .
Hwæt se halga bisceop þa on ðære byrig wunode
ða twelf gear fullice . and gefullode þa leode .
and gelome heom[2] mæssode . and mæsse-preostas gehadode .
and diaconas . and clericas . and dæghwamlice mid him
godes lof gefylde mid gastlicum sangum .
On ðære byrig wæs sum þegn bonifacius gehaten .
se wearð færlice dumb . and his wif þa asende
to þam halgan bisceope . and bæd his geneosunge .
Efne ða se bisceop eode to his huse .
and an wif-man wæs ðær wod on his huse
[3]and se deofol clypode and cwæð þurh þone wodan
to ðam halgan bisceope . ic gedó þæt man gebint ðe .
handum and fotum . and heonon ðe swa tihð
of þysre byrig . and se bisceop *and*wyrde .
Adumba ðu deofol . and of hire gewít .
and ne spræc þu næfre eft þurh ænigne mann .
Þa ge-wát se deofol of ðam wodan sona .
and se bisceop eode þær bonifacius læg .
dumb on his bedde . and gebæd for hine ðus .

67. V. biscop. 69. V. mæssa-. 72. V. bonefacius.
74. V. biscope. 80. V. þissere.

[1] þære, *alt. to* þæra. [2] him, *alt. to* heom. [3] Leaf 103.

She arose then immediately, whole, from the bed,
and said that there was no God but Jesus, of Whom he preached.
Then wondered the nobleman at his wife's health,
and they all said that He is the true God,
Who doeth such marvels, and Who hath power in battle
to give the victory to those who truly love Him.
He was then baptized, with his wife and children,
and all his household, in the name of Jesus,
and many of the heathen accepted the faith.
Apollinaris then dwelt there with him
in the city of Ravenna, and preached the faith,
and baptized a great multitude of the people.
Many also, after they were baptized,
entrusted their children to the teaching of the righteous preacher,
and God's faith there waxed, and heathenism waned.
So the holy bishop then remained in that city
twelve full years, and baptized the people,
and often he said mass, and ordained mass-priests,
and deacons, and clerks, and daily with them
celebrated God's praise with spiritual hymns.
In that city was a certain noble, named Bonifacius,
who became suddenly dumb; so his wife thereupon sent
to the holy bishop, and entreated his visitation.
Lo! then the bishop went to his house,
and there was a woman in his house who was mad,
and the devil cried, and said through the possessed one
to the holy bishop, 'I will cause men to bind thee
hands and feet, and so drag thee hence
out of this city;' and the bishop answered,
'Hold thy peace, thou devil, and depart out of her,
and speak thou never again through any man.'
Then immediately the devil came out of the possessed,
and the bishop went where Bonifacius lay
dumb upon his bed, and prayed for him thus,

Drihten hælend crist þu ðe be-clysedest
þyses mannes muð . þæt he ne moste leng
clypian to hæðen-gildum swylce him to fultume .
ge-opena nu his muð þæt he mærsige þinne naman
and gelyfe þæt þu eart lifigende god on worulde .
Hi cwædon ða amen . and on ðære ylcan tide
wearð his tunge unbunden . and he blyssigende cwæð .
Nis nan oþer god ón to gelyfenne .
butan se ana þe ðes eadiga bodað .
On þam ylcan dæge gelyfdon of þære leode on god .
ma ðonne fif hund manna micclum þancigende gode
and þam halgan were . þurh þone þe hi wurdon onlihte .
Rufus wæs gehaten sum hæðen mund-bora
þe ða burh bewiste . ða wearð his dohtor seoc .
Þa sende se fæder sona to ðam bisceope .
and sona swa he þyder com swa sawlode þæt mæden .
Hi weopon ða ealle ðe þær-inne wæron .
and se halga wer cwæð . to hire fæder ðus .
Ongin nu wel rufe and behat me mid aðe .
gif ðin dohtor nu hal bið . þæt þu hire geðafige
þæt heo folgie criste . and ðu oncnæwst nu his mihte .
Rufus him *and*wyrde . Efne heo is nu dead .
ac gif ic ge-seo þæt heo eft gesund leofað .
ic herige þonne godes mihte and heo hire hælende folgie .
Mid þam ðe hi ealle weopon þa eode he to ðam lice .
and clypode mid[1] geleafan to criste . and cwæð .
Min god drihten hælend . þe minum lareowe petre
forgeafe his gewilnunga swa hwæt swa he gewylnode æt ðe .
arær nu ðis mæden of ðysum reðum deaðe .
forðan þe heo is þin gesceaft . and nis nan god buton ðu .
Heo arás þa sona . and mid hreame clypode .
Mære is se god þe ðes mann us bodað .
and nis nan oðer god buton hé ana .
Þa blissodon þa cristenan on cristes herunge .
and þæt mæden wearð gefullod and hire modor samod .

[1] Leaf 103, back.

'Lord Jesus Christ, thou who didst close up
this man's mouth, that he might no longer
cry to heathen idols as if to help him,
open now his mouth, that he may magnify Thy name,
and believe that Thou art the living God upon earth.'
They then said, 'Amen,' and in that same moment
was his tongue unbound, and he rejoicing said,
''There is no other God in whom to believe,
except Him only, Whom this blessed man preacheth.'
On that same day, more than five hundred of the people
believed in God, greatly thanking God,
and the holy man, through whom they had been enlightened.

There was a heathen prefect, named Rufus,
who presided over the city, whose daughter fell sick.
Then the father sent at once to the bishop,
and as soon as he came thither, the maiden gave up the ghost.
Then they all wept, that were within,
and the holy man spake to her father thus,
'Undertake now truly, Rufus, and promise me with an oath,
if thy daughter now be made whole, that thou wilt permit her
to follow Christ, and thou shalt now know His might.'
Rufus answered him, 'Behold, she is now dead;
but if I see that she shall again live in health,
I will then praise God's power, and she may follow Jesus.'
While they were all weeping, he went up to the corpse,
and cried with faith to Christ, and said,
'My God, Lord Jesus, Who to my teacher Peter
granted his desire whatsoever he desired of Thee,
raise up now this maiden from this cruel death,
for that she is Thy creature and there is no God but Thou.'
She arose then instantly, and with a cry exclaimed,
'Great is the God, Whom this man preacheth to us,
and there is no other God but He alone.'
Then rejoiced the Christians in Christ's praise,
and the maiden was baptized, together with her mother,

and eall heora hired samod . sume þreo hund manna .
and fela ðæra hæðenra fengon to ge-leafan .
Se fæder swa ðeah rufus . for þæs caseres reðnysse ,
ne dorste ge-openian þæt he on drihten gelyfde .
ac he digellice lufode þone geleaffullan bisceop .
and mid wistum him þenode . and his dohtor wearð gehadod
to godes ðeow-dome . and þurh-wunode mæden .
Appollonaris þa wearð ge-wreged to þam casere
and to witnunge gelæd . and on þam witum geandette
þæs hælendes naman . and sum hæðen mann
þe him swyðost onwann awedde ðær-rihte .
and his lif ge-endode yfelum deaðe .
þa woldon þa cristenan bewerian þone halgan .
and ofslogon þæra hæðenra sume twa hund manna .
Se dema þa het lædan þone geleaffullan bisceop
into blindum cwearterne . and on bendum healdan .
and him ætes forwyrnan þæt he swa ateorode .
Ac godes engel com to þam godes men nihtes .
and hine gereordode and mid his ræde gehyrte
eallum onlocigendum . þe ðær on ymbhwyrfte wæron .
Hwæt ða on þone feorðan dæg het se fore-sæda dema
gelædan ðone halgan on heardre racenteage
feorr on wræc-sið . ferigende[1] on scipe .
Þær wæs sum æðelboren man . atelice hreoflig .
þa axode se bisceop . wylt ðu beon hál .
He cwæð ic wylle . and him andwyrde se[2] halga bisceop[2];
Gelyf on hælend crist . and se hæðena him *and*wyrde .
gif he me gehælð he bið min hælend god .
Appollonaris ða hrepode þone untruman hreoflian
on ðæs hælendes naman . and he wearð hal sona
mid þam ðe he clypode cristes naman him to fultume .
þa awearp se gehæleda his hæðen-scype him fram .
and gelyfde on ðone hælend . and mid geleafan wearð ge-fullod .
Hit gelamp þa æfter fyrste . þæt þa unge-leaffullan hæðenan

[1] Leaf 104.

[2] *Above the line.*

and all their household as well, some three hundred men,
and many of the heathen received the faith.
However Rufus the father, on account of the emperor's severity,
durst not openly confess that he believed in the Lord,
but he secretly loved the faithful bishop,
and ministered to him with food, and his daughter was consecrated
to God's service, and continued a virgin.
Then Apollinaris was accused to the emperor,
and led to the torture, and in the torture he confessed
the Saviour's name, and a certain heathen man,
who the most fiercely opposed him, straightway went mad,
and ended his life by an evil death.
Then the Christians wished to defend the saint,
and massacred, of the heathen, some two hundred men;
then the judge commanded men to lead the faithful bishop
into a blind prison, and to keep him in bonds,
and to deny him food, so that he might be famished.
But God's angel came to the man of God by night,
and fed him, and by his words encouraged
all the onlookers, who were [standing] around.
Then on the fourth day the aforesaid judge commanded
to put the saint in heavier chains,
and to carry him afar by ship into exile.
There was a certain nobleman horribly leprous,
and the bishop asked him, 'Wilt thou be made whole?'
He said, 'I will,' and the holy bishop answered him,
'Believe in Jesus Christ;' and the heathen answered him,
'If He healeth me, He shall be my God and Saviour.'
Apollinaris then touched the diseased leper
in the name of Jesus, and immediately he was made whole,
while he was calling on Christ's name to aid him.
Then the healed man cast away his heathenism from him,
and believed on Jesus, and with faith was baptized.
It befell after a time that the unbelieving heathen

ge-bundon þone bisceop . and to ðære byrig rauenna
geleddon on bendum . and beotȯn hine wodlice .
Ða ge-bæd hine se bisceop bealdlice to gode .
and heora deofol-gild wearð to-wend . and heora templ to-worpen .
Þa gesawon ða hæðenan þæs halgan weres mihte .
and clypodon mid gehlyde . be ðam geleaffullan were .
Beo se ealda[1] arleasa ardlice ofslagen .
þurh þone synd to-worpene ða wuldor-fullan godas .
Þa blissodon þa cristenan . and cwædon mid geleafan .
þæt se ana is soð god þe swylce wundra wyrcð .
þa betæhton þa hæðenan þone halgan wer to slege .
sumum arleasum cwellere se wæs geciged taurus .
and se taurus ge-samnode ða ceaster-gewaran him to .
and axode þone halgan þurh hwæs mihte he ge-fremode
þa wundorlican tacna . *þæt* swa micel werod him folgode .
Appollonaris him *and*wyrde . Nis ðeos nan oðer miht
butan hælendes cristes . and we habbað godes gife
on urum heortum . and þa betwux oþrum sprǽcum
cwæð se ylca taurus to þam arwurðan were .
Ic hæbbe ænne sunu þe [2]ne ge-seah næfre dæges leoht .
gedó *þæt* he geseo on þines drihtnes naman[3] .
and we sona gelyfað *þæt* he is soðlice god .
elles we ðe for-bærnað for ðinum deopum gyltum .
Ða cwæð se bisceop him to . Cume se blinda to me .
Þa com se blinda him to . and he cwæð mid geleafan .
On þæs hælendes naman geopena þin eagan
and geseoh þurh hine . and he sona wearð hal
beorhte locigende . seðe blind wæs geboren .
Hi wundrodon þa ealle . and anmodlice cwædon
þæt se wære soð god þe swylce wundra worhte .
and manega þa gelyfdon þurh ða mihte on god .
Taurus þa brohte þone bisceop digellice .
of ðæs folces gehlyde to sumum his landa[4] .

157, 178, 186. V. biscop.

[1] ealde, *alt. to* ealda. [2] Leaf 104, back. [3] namen, *alt. to* naman. [4] lande, *alt. to* landa.

'bound the bishop, and led him in bonds
into the city of Ravenna, and beat him furiously.
Then the bishop commended himself earnestly to God,
and their heathen idol was destroyed, and their temple overthrown.
Then the heathen saw the holy man's power,
and cried out with loud tumult against the faithful man,
'Let the old impious wretch be instantly put to death,
through whom are overthrown the wonderful gods.'
Then the Christians rejoiced, and cried in faith,
that He alone is the true God, Who worketh such wonders.
Then the heathen delivered the holy man to be slain
to a certain wicked tormentor, who was called Taurus;
this Taurus assembled the citizens to him,
and asked the saint by whose power he performed
the wonderful signs, that so great a crowd followed him.
Apollinaris answered him, 'This is no other power
but Jesus Christ's, and we have God's grace
within our hearts,' and thereon, amongst other speeches,
said the same Taurus to the venerable man,
'I have a son who never saw the light of day;
cause him to see in the Lord's name,
and we will straightway believe that He is truly God;
otherwise we will burn thee for thy great guilt.'
Then said the bishop to him, 'Let the blind man come to me;'
and with that the blind man came to him, and he said in faith,
'In the name of Jesus, open thine eyes,
and see by His means;' and immediately he was made whole;
seeing clearly, who had been born blind.
Then they all marvelled, and unanimously said
that He was the true God, Who wrought such wonders;
and through the miracles many believed on God.
Then Taurus brought the bishop secretly,
out of the people's tumult, to one of his estates,

and hine þær afedde feower gear mid wistum .
Syx mila fram rauenna . and hine sohton þa cristenan .
and his lare hlyston mid geleafan georne .
And ealle ða untruman þe him oft to comon
wurdon gehælede . and ham gesunde cyrdon .
Þa sendon ða hæðengildan mid hetelicum geðance
ærende to þam casere . þæt he acwellan hete
þone halgan bisceop . þæt heora biggencgas ne wurdon
mid ealle adwæscte . þurh ðone drihtnes bydel .
Ða sende se casere sona him þis gewrit .
Gif ænig man gremige ure godas dyrstiglice
gebete he wið hi . oððe he beo adræfed
awæg of ðære byrig . forðan þe hit ne bið na rihtlic
þæt we wrecon ure godas . ac hi wrecað hi sylfe
gif hi beoð astyrode . Beoð ge gesunde .
Þa hét se burh-ealdor[1] þone bisceop him to gefeccan .
and axode hine sona . hwylcere eawfæstnysse he wære .
swylce he cwæde hwæðer[2] eart[2] ðu[2] cristen oððe hæðen .
Se dema hatte demosten . and he wæs deofles biggencga .
Þa cwæð se halga wer to þam hæðenan de[3]man .
Ic eom soðlice cristen . and *sanctus* PETRUS me lærde .
and he me hider asende to þissere ge-sæligan byrig .
þæt ðurh þæs hælendes naman eow hæl becume .
Demosten þa *and*wyrde ðam arwurðan halgan .
Hwæt sceall hit swa lang-sum . efne nu is se tima .
þæt ðu forlæte þine ydelnysse and lac ðam godum geoffrige .
Appollonaris him *and*wyrde . Ic offrige me sylfne
for minum gastlicum bearnum þe ic hér gode gestrynde .
and swa hwá swa hine ne gebit to þam heofonlican gode .
se bið ecelice for-demed on þam ecan fyre .
and ða ðe on god gelyfað and mid geleafan beoð gefullode .
þa habbað þa ecean reste . and unawendendlice welan .
Hwæt ða demosten deoflice wearð gehát-hyrt .
and betæhte þone halgan sumum hundredes ealdre
to healdenne on cwearterne . oðþæt he hine acwealde .

[1] *Alt. to* burhge (*for* burge) ealdor. [2] *Above the line.* [3] Leaf 105.

six miles from Ravenna, and he there sustained him
four years with food; and the Christians sought him,
and listened earnestly to his teaching with faith;
and all the sick who oft came to him
were healed, and returned home in sound health.
Then sent the idolaters, with enraged mind,
a message to the emperor, [praying] that he would command to kill
the holy bishop, lest their worship should be
altogether extinguished by the Lord's preacher.
And forthwith the Emperor sent them this writing:
'If any man presumptuously blaspheme our gods,
let him make atonement to them, or let him be driven
away from the city, because it is not right
that we should avenge our gods, but they will avenge themselves
if they be provoked. Fare ye well.'
Then the governor of the city sent to fetch the bishop to him,
and asked him straightway, of what religion he might be,
as if he said, 'Whether art thou, Christian or heathen?'
The judge was called Demosthenes, and he was the devil's worshipper.
Then said the holy man to the heathen judge,
'I am verily a Christian, and St. Peter instructed me,
and sent me hither to this happy city,
that through the name of Jesus salvation should come to you.'
Demosthenes then answered the venerable Saint,
'What needs there so long delay, behold, now is the time
that thou must forsake thy folly, and offer sacrifice to the gods.'
Apollinaris answered him, 'I will offer myself
for my spiritual children, whom I have here begotten to God;
and whosoever will not pray to the heavenly God,
he shall be eternally condemned to the everlasting fire;
and those who believe in God, and are baptized in faith,
those shall have the eternal rest, and unchangeable riches.'
Upon this, Demosthenes became fiendishly incensed in heart,
and delivered the Saint to a certain centurion,
to keep in prison, until he should kill him.

Se hundredes ealdor wæs ðam hæðenan bediglod .
and wæs digellice cristen . and cwæð to þam bisceope .
Min fæder ic ðe bidde . ne beo þu swa hræd to deaðe .
forðan þe us is þin[1] líf nyd-behefe git .
ac far þe nu digellice þær ðu frið hæbbe .
oþþæt ðises folces hatheortnyss hwæt-hwega beo gestylled .
He eode ða nihtes þæt he his life geburge .
ac ða hæðenan wurdon wære his fare
and hine gelæhton . and hine swa lange beoton
oðþæt hi wendon þæt he wære dead .
He wearð swa-þeah gebroht þurh his gebroðra þenunge
eft to ðam cristenum . and he anbidode on life
seofon niht fullice . and hi fægre tihte
to þam ecan life . and to geleafan georne .
He cwæð ic secge eow þæt swára ehtnysse becumað
ofer þa cristenan for cristes naman .
ac æfter [2]þære ehtnysse bið eft sybb forgifen .
and ða caseras bugað to cristes geleafan .
and ælc deofolgild bið adilegod mid ealle .
swa þæt man freolice mot mærsian þone ælmihtigan god[1]
geond ealne middan-eard . and him lác offrian .
and se ðe on geleafan þurhwunað . se leofað á on ecnysse .
Æfter ðyssere tihtinge . and oðrum manegum spræcum .
gewát se halga wer of worulde to gode .
mid þam he á wunað on þære ecean eadignysse[3] .
and his leorning-cnihtes ledon his lic arwurðlice
on ane stænene þruh . and seo stod wið þone weall .
Twam læs ðryttig geara[4] he wæs heora bisceop
on manegum ehtnyssum . þam ælmihtigan þeowigende .
and his edlean bið nu ende-leas forðy .
mid þam ælmihtigan gode . þe on ecnysse rixað . AMEN .

[1] *Above the line.* [2] Leaf 105, back. [3] ecan wuldre, *alt. to* ecean eadignysse. [4] geare, *alt. to* geara.

The centurion was unknown to the heathen man,
and was secretly a Christian, and said to the bishop,
'My father, I pray thee, be not thou so hasty for death,
because thy life is yet needful to us;
but go thou now secretly where thou mayst have peace,
until this people's rage be somewhat stilled.'
Then went he by night that he might save his life;
but the heathen men were ware of his journey,
and caught him, and beat him for so long a time
until they thought that he was dead.
He was nevertheless brought, by the ministration of his brethren,
again to the Christians, and he continued in this life
fully seven nights, and he sweetly and fervently
allured them to the eternal life, and to the faith.
He said, 'I tell you that grievous persecution shall come
upon the Christians for Christ's name;
but after the persecution shall peace again be given,
and the emperors shall bow themselves to the faith of Christ,
and all heathen worship shall be utterly destroyed,
so that men may freely worship the Almighty God
throughout all the earth, and offer sacrifice to Him;
and he who abideth in the faith, shall live for ever.'
After this exhortation, and many other words,
the holy man departed from the world to God,
with Whom he ever dwelleth in the everlasting blessedness;
and his disciples laid his corpse honorably
in a stone coffin; and it stood against the wall.
For two years less than thirty he was their bishop,
serving the Almighty in many persecutions,
and therefore is his reward now endless
with the Almighty God, who reigneth for ever. Amen.

XXIII.

DE SEPTEM DORMIENTIBUS.

[N. B. This Homily has several slight corrections, and is printed in the corrected form. The original errors, being mere slips, are not worth pointing out, except occasionally. A few collations are given from O.(=Otho. B. 10), which is very imperfect.]

HER efne on-ginð þæra eadigra[1] seofon slæpera ðrowung . ðara haligra naman scinað on heofenum . lihtað eac on eorðan beorhte mid crístenum mannum . Ðara is se forma his geférena heretoga Maximianus . ðær-to se oþer malchus . se geþénsuma . and se ðridda þær-to martinianus . þonne se feorða dionisius . se halga iohannes fifta . þonne ðæs sixtan seraphion nama is æt nextan . ðæs seofeþan constantínus . Ðara seofen haligra freols-tíd bið on geare fif nihton ær hláfmæssan . On ðam gefyrn gewítenan ðære mycelan ehtnysse tíman . þa ða hæðenan menn cristendómes leóman mid ealle a-dwæscan woldon . and ælcne mýne ofer eorðan adylgian . and þa ða éadigan martyras for his naman mænig-fealde earfoðnyssa[2] ðáfedon . Ða decius se þweora[3] heold rice ofer eall romána rice . and him for ðissere worulde wel on hand eode þæt he godes þa gecorenan witnode . and hí on yrmðum getintregode . and hi buton gewande getúcude eall swa hé wolde . Ða gelamp hit æt sumum cyrre þæt he ferde into anre byrig þe man constantinopolim nemneð . seo wæs heafod-burh on grec-lande . and of ðære he fór in-to cartágine . and ðanon in-to éfese . Ða he ða þreo burga gefaren hæfde . ða hét gelangian him to swiðe hraðe ealle ða burhwára togædere . Cwæð þæt he gemót wið hi habban wolde . Sona swa hi þæt ge-axodon ða þe on god be-lyfdon . ða wurdon hi ealle ðearle afyrhte . and heora gesomnunga ealle wurdon sona to-sceacerode (sic) . and þa halgan sacerdas . and ealle ða gódan færlice ge-yrmde hreowlice wurdon . He þa decius se cásere þa he fór into éfese mid ðrymme and mid prasse . he ða his heortan áhóf swa úpp ofer his mæðe swilce he god wære . Ongan ða timbrian deofol-gyld on cirican . and bead þæt mid him ðær-rihte ælc man

[1] MS. eadriga. [2] earfeðnyssa, *alt. to* earfoðnyssa. [3] Leaf 106.

XXIII.

JULY 27. THE SEVEN SLEEPERS.

BEHOLD here beginneth the Passion of the Seven Blessed Sleepers, the names of which saints shine in heaven, and also gleam brightly on earth among Christian men. The first of them, Maximianus, is the leader of his companions; the second beside [him is] Malchus the obedient; and the third beside, Martinianus; then the fourth, Dionysius; the holy Johannes, fifth; then the name of the sixth is Seraphion; and lastly, of the seventh, Constantine.

The festival of the Seven Saints is, in the year, five days before Loaf-Mass [Aug. 1.]

In the olden time, long past, of the great persecution, when the heathen men desired altogether to quench the beams of Christianity, and to destroy every memorial over the earth, and when the blessed martyrs suffered manifold distresses for His name;— when Decius the perverse held sway over all the Roman empire, and things went well in his hands as regards this world, so that he tortured the chosen of God, and afflicted them with miseries, and punished them without fear just as he would;—then it happened, at a certain season, that he went into a city which men name Constantinople, which was the chief city in Greece, and thence he journeyed to Carthage, and thence to Ephesus.

When he had gone to the three cities, then he bade summon to him very speedily all the citizens together, saying that he desired to hold a council with them. As soon as those who believed in God learnt that, then were they all exceedingly afraid, and all their congregations were immediately disturbed, and the holy priests and all the good men became on a sudden grievously troubled. Then he, Decius the emperor, when he marched into Ephesus with magnificence and pomp, lifted up his heart greatly above measure as if he were God. Then began he to erect idols in the churches, and bade that every man should forthwith offer

be his heafde deofle sceolde offrian . and gehwa dyde swa . for ðæs caseres ege . and elles ne dorston . ac ælc hine sylfne on lichaman and on sawle mid þam hæþengylde earmlice gefýlde .
32 ðær ðær ænig deofol-gyld wæs aræred . eall seo burh-waru fram dæge to dæge be ðæs caseres bebode com togædere . and man sloh ðær hryðera and gehwilces cynnes nytenu . and ðær geond eall ða hæþenan byrnende gleda streawodon . and ðæron-uppan
36 deofle offrodon . and ða þicnyssa smices . and ða bræðas ðæs flæsces stígon upp on ælce healfe geond þa byrig eall swilc hit mist wære . *Þæt* man nán þinge for-neah ðær geseon ne mihte buton smíc [1]ænne . and þonne ða hæþenan on swilcon deofol-
40 scinne [2] blissedon . ðonne weopon and geomredon þa þe on god be-lyfdon . and hí on ðære mæstan dreorignysse wunedon *þæt* hí mid heora eagum swilce yrmða æfre geséon sceoldon swilce hi ðær gesáwon . *þæt* æfre on mancynne swa mycelne anweald
44 deofol habban sceolde . ne hí niston hwæt hí his dydon . ne hi na mare dón ne mihton . buton bítere téaras hi symle aléton and hnipiende eodon . and hi sylfe be-hyddon þær þær hi mihton . Ac færlice ymbe ðreo niht sende se cásere his býdelas and bead
48 *þæt* man swiðe georne sceolde cepan cristenra manna . and gehwa þær he mihte heora be féore hente . and gif man ahwer of-axian mihte *þæt* hi manna ænig on genére heolde *þæt* se wære his heafdes scyldig . and se þe hí ameldode *þæt* se wære my-
52 celre mede wyrðe . Hi ða þa bydelas and feala oðre eall swa hi to ðam sceatte hópedon . ferdon and sohton swa hwær swa hí mihton findan þa cristenan menn . and hu hi mihton ðam casere ge-cweman *þæt* hi sumne sceatt æt him gelæhton ; and hi ða
56 hæþenan men þonne hi cristene men ahwær fundon . hi hi út drifon . and him beforan feredon swilce lytle gærstapan . and to ðam folce læddon ðær ealle men hæðen-gyld mid ðam cásere wurðedon . and þa cristenan nyddon *þæt* hí mid heom [3] deofle
60 on hand gangan sceoldon . and hí sume swa dydon . swa heom [3] earme þa gelamp ða þa hi gesáwon swa mænig-fealde ógan on mistlicum witum . ða wurdon hí sona un-geheorte and feollon adúne astrehte . and deofle offredon be-foran eallum ðam folce

[1] Leaf 106, back. [2] -scine, *alt. to* -scinne. [3] him, *alt. to* heom.

sacrifice to the devil with him, on pain of capital punishment; and everyone did so for dread of the emperor, and durst not do otherwise; but each one defiled himself miserably, in body and soul, with that idolatry. Wheresoever any idol was set up, all the citizens came together from day to day according to the emperor's commands, and they slew there heifers and cattle of every kind; and there the heathen strewed burning coals all about, and thereupon offered to the devil; and the thickness of the smoke and the smell of the flesh rose up on every side throughout the city, just as if it were mist, so that one could see nigh nothing there save smoke alone. And while the heathen rejoiced in such diabolic delusion, those who believed in God wept and lamented, and continued in the greatest sadness, to think that they should ever have seen with their eyes such miseries as they saw there, and that the devil should ever have so great dominion over mankind; they knew not what to do on that account, nor could they do more than let fall bitter tears continually, and go about bowed down, and hide themselves wheresoever they could. But suddenly, in about three days, the emperor sent his heralds, and commanded that men should watch the Christian men very zealously, and that each man should seize them wherever he could on pain of death; and if they could anywhere find out that any man had protected them, he should be guilty of death; and he who betrayed them should be worthy of great reward. Then they, the heralds, and many others, as hoping for the pay, went and sought the Christians wherever they could find them, and tried to please the emperor, to receive some pay from him; and these heathen men, when they anywhere found Christian men, drove them out, and carried them before them like little grasshoppers, and brought them to the people where all men were worshipping idols with the emperor, and compelled the Christians to submit to the devil like themselves; and some of them did so—so miserable was their lot; for when they saw so manifold terrors in divers torments, they soon became disheartened, and fell down prostrate, and sacrificed to the devil before all the people, however much they

swa [1] him æfre se sið hreowan mihte . and þa oðre cristenan þe ðær ge-hydde wæron þa hi swilce yrmða [2] ge-hyrdon . hi biterlice on wope heofodon . and ðara sawla sarlice bemændon þe to heofona rice faran sceoldon . þæt hi gode swa earmlice æt-lumpon . ac þa ðe anrædlice gelyfdon [3] þa ðe ðider gelædde wæron and fæste heora geleafan on god hæfdon . and for nanes mannes ge-þreate heora drihtne wiðsacan noldon . þam man eac nan þingc ne wandode . ac hí to eallre yrmðe getucode . and heora lima man ealle to-bræd ælc fram oþrum . eall swa windes blæd swæpð dust of eorðan . and hí man holdode and hi ealle hrícode . swilce oðer wæterflód swa fleow heora blod . and ða heafod-leasan man hengc on ða port-weallas . and man sette heora heafda swilce oþra ðeofa buton ða*m* port-weallon on ðam heafod-stoccum . and ðær flúgon sona to hrócas . and hremmas . and feala cynna fugelas . and þara haligra martyra eagan út a-haccedon . and flugon eft in-to ðære byrig geond þa port-wealLas . and to-sliton ða halgan godes dyrlingas . and on heora blódigon bilon ðæra martyra flæsc bæron . ðearmas and inneweard . and þæt eall fræton . Earfoð-fynde wæs ðar se man þe swilc ne mihte hreowan . næs ðær eac nan man on fare þe gryre and ege fore ne stode . for ðam mycclum yrmðum þe hi ðær gesawon; wundor-lic wæs þæt martyr-cynn and wið deofol strang gewinn . þær wæs godes ege gesewen and open on fulre dæde. Swilc mihte campdóm beon . swilce man ðær mihte geseon . [4] þæt hi god inweardlice lufedon þa hi for ðære lufe his naman yrmðe ge-þafedon . and þone sylfan deaþ to ðan swiðe þafedon . and na þæt an mænan mihton and heora eorfoða [5] behreowsian . ac gif we ðær wæron we mihton gehyran swa swa ealle ða ge-hyrdon þe ðær æt wæron . þæt wæs on-mang ðam mycclan geðrylę . and on ðam egeslican ge-þryngce ða man þa martyras cwylmde . þe wolde þincean færunga swilce ealle ða anlicnyssa ðe on þære byrig to godon geond ealle gesette wæron ðæt hi ealle æt-gædere on-cwædon . and anre stemne clypedon . þæt hí mid ealle aweg ðanon woldon for þam mycclan [6]

[1] Leaf 107. [2] yrmðe, *alt. to* yrmða. [3] gelifdon, *alt. to* gelyfdon. [4] Leaf 107, back. [5] eorfeða, *alt. to* eorfoða. [6] mycclum, *alt. to* mycclan.

might rue the time; and the other Christians who were hidden 64
there, when they heard of such miseries, lamented bitterly with
weeping, and sorely bemoaned the souls of those who should have
gone to the kingdom of heaven, in that they had fallen away from
God so miserably. But those who steadfastly believed, when they 68
were led thither, and had their faith firm in God, and would not
deny their Lord for any man's threats, these the heathen respected
not a whit, but punished them by every affliction, and sundered all
their limbs one from the other, even as the blowing of the wind 72
sweepeth dust from the earth, and they cut them up and mocked (?)
them all, and, like a second deluge, so flowed their blood; and
they hung the headless on the town-walls, and set their heads, like
those of others who were thieves, outside the town-walls upon 76
head-stakes; and there immediately flew thither rooks and ravens
and birds of many kinds, and hacked out the eyes of the holy
martyrs, and flew again into the city over the town-walls, and rent
in pieces the holy beloved ones of God, and in their bloody bills 80
bare the flesh of the martyrs, the entrails and inward parts, and
devoured them all.

It was hard to find the man there who could not lament such
[a sight], neither was there any man upon whom, in passing by,
horror and awe did not come, for the great miseries which each one 84
there saw; wonderful was that martyr-army, and strong the strife
with the devil; there was the fear of God manifest and evident in
that foul deed.

Such a warfare would take place that men might there see, that
they loved God from their inmost heart, since they endured affliction 88
for the love of His name, and suffered death itself so severely;
and not only would they lament and compassionate their sufferings,
but if we had been there we might have heard, (even as all those
heard who were there present, that is, among the great crowd and 92
in the awful throng, when they were torturing the martyrs), that
it would seem on a sudden as if all the images that were set up as
gods all about the town, all spoke together and cried with one
voice, that they desired [to go] quite away thence, because of the 96

yrmðum þe ða godes halgan for heora ðingan þolodon . and swilce þa strǽta[1] ealle eac on-cwædon . for ðam halgan bánum þe to-worpene him on-uppan geond ealle ða byrig lagon . Eac swilce þa burh-weallas cwácedon and bífedon . swilce hí feallan woldon for þam halgum lichamum þe on heom[2] geond þa birig on ælce healfe hangedon. Lá hwæt mæg beon wóp oððe sarignys. gyf þæt næs se mæsta ægðres . oþþe hwæt mæg beon geomrung and wánung gyf þæt næs se fulla ægðres . þa siðþan man þus þa halgan hæfte and gebende and hi man swang . and bærnde . and swilce ofstícode swín holdode . and to ealre yrmðe tucode . and ða magas beheoldon hu heora magas ðrowodon . and on ðam port-weallon to wæfersyne hangodon . and se broðor beheold his swuster on wíte . and seo swuster beheold hire bróðor on yrmðe. se fæder wið-sóc his bearne . and þæt bearn wið-sóc þone fæder . and æt nextan ælc freond wið-sóc oðres for ðam micclan egsan þe hi ðær gesáwon . and heom[2] for án þa witv[3] gemynte[4] wæron . buton hi ðær-rihte urnon and ðam deofol-gylde geoffrodon and drihtne wiðsocon . þa ne mihte na lengc manna ænig hine sylfne bedyrnan . ac gehwa to sǽles moste clipian and openlice mid dædum cyðan . to hwæþeran hlafordscipe he wolde gebúgan . þe to ures ecean drihtnes . þe to ðæs awyrgedan deofles . hwæðer him leofre wære þe he ðam wítum æt-wunde . þe he hi for godes naman acome. Ða wurdon ðær ameldode seofon halige men gode getreowe . ðæra naman we awriton on ðære frum-spræce heora halgan ðrowunge; hi wæron gemetfæste on ge-leafan þæs lifigendan godes suna . and his ðæt halige rode-tacn on heora lichoman getreowlice bæron . þa þa hi gesawon ða mænig-fealdan wáwan þe cristes þa gecorenan dæg-hwamlice for his naman ðafedon and þoledon . hi þonne ða seofon geomredon . and weopon . and heora nebwlite þurh ða mycclan sorhge mid ealle ahlænsode . and seo wlitige fægernes heora geogoð-hades weornode and wánode[5]. and hi on ealne weg on wæccan . and on fæstenum . and on halgum gebedum geomrigende lágon . and þæt eall hi dydon for ðæs caseres ðingon for þon hi him ær on hírede swiðe neah-

[1] stræte, *alt. to* stræta. [2] him, *alt. to* heom. [3] wite, *alt. to* witv (= witu). [4] Leaf 108. [5] *Read* wanode.

great miseries which God's Saints suffered on their account; and as if all the streets spoke likewise, because of the holy bones which were thrown upon them, and lay all about the city; yea, as if the city-walls quaked and trembled as though they would fall, on account of the holy bodies which hung upon them, on all sides, throughout the city. Behold! what can weeping or sorrow be, if that was not the greatest of both, or what can lamentation or bewailing be, if that was not the fullness of both, when afterwards they thus seized and bound the Saints, and scourged and burnt them and cut them up like stuck swine, and tormented them with every misery? And kinsmen beheld how their kinsmen suffered and hung on the town-walls for a spectacle; and the brother beheld his sister in torment, and the sister beheld her brother in misery; the father forsook his child, and the child forsook the father, and at last every friend forsook the other, by reason of the great horrors which they saw there; and the tortures were specially intended for themselves, unless they straightway ran and sacrificed to the idol and denied the Lord. Then none of the men could any longer conceal himself, but every one in due time had to proclaim and openly testify by his deeds to which of the two lordships he would bow, whether to that of our eternal Lord, or of the accursed devil; whether it were more desirable for him to escape the tortures, or to bear them for God's name.

There were there denounced seven holy men, faithful to God, whose names we wrote in the opening words of their holy Passion; they were steadfast in the faith of the Son of the Living God, and they faithfully bare in their bodies the sign of His Holy Cross. When they saw the manifold woes which Christ's chosen daily suffered and endured for His name, then they, the Seven, lamented and wept; and their countenances were all made lean through that great sorrow, and the bright fairness of their youth faded and waned; and they in every way, in watchings, and in fastings, and in holy prayers, lay lamenting; and they did all this on the emperor's account, because they had been formerly his nearest fol-

gangele wæron . þonne swa oft swa hi gesáwon þæt se yfela cásere
132 and eall seo burh-waru togædere comon þæt hi onsægednyssa
deoflan offrian woldon . hi ðonne ðas seofon halgan eodon him
on-sundran þær hi ðonne mihton . and hi ðonne astrehton on
ðære eorðan . and to gode hi gebædon þæt he heora gehulpe swa
136 swa he wolde ; ða gelamp hit amang þam þæt sume hlosniende
menn ðær betweonan eodon . and þisra seofona georne heddon .
swa oft [1] swa man gehwilcne mann sohte þæt he deofolgylde
offrian sceolde . and þonne gemetton hi ðas seofon halgan halige
140 cnihtas ealle æt-gædere on anum bure to gode gebiddende . and
mid aþenedum lichoman to him heora neode geomerlice mænende .
and hí ða godes fynd butan gewande sona into þam ciningce
eodon . and him ðus to cwædon ; þeoda hlaford us se besorgesta .
144 gelimpe þæt ðu lange libban mote on myrhþe . and on mærðe
þines cynerices . Ðu leof cyninge leod-scipas . ðine wide and side
þu hætst þæt mann manige manna ge-hwilcne . þæt he ðam
mæran gode offrie . and her on gehendnysse syndon þe þine
148 deorlingas beon sceoldon . þe sylfne hi for-fleoð . and þine hæse
forseoð . and ealle æfter gewunan cristenra manna dæg-hwamlice
offriað . þæra is se yldesta maximianus . and his six geferan þe
on ðissere byrig synd yldest getealde . þa se casere þis gehyrde
152 ða wearð he þearle gedrefed on his mode . and bead þæt hi man
ðær-rihte to him gelædde . and hí sona [2] comon mid floteriendum
eagum for ðære micclan angsumnysse . ealle heora heafda wæron
mid duste besyfte . wæs þeh eall heora myne fæst on to-hopunge
156 þæs ecean drihtnes ; þa axode hé se casere and ðus clipode . hwi
synd ge asceadene fram eowra geferena gemanan . þæt ge mín
bebod healdan noldon . þæt ge ðam mærum godum offrunga ne
brohton . ac nu ic eow bidde and ægðer ge-beode þæt ge hit
160 geornlice beginnon . and þæt swiðe hrædlice gefyllon . and þæt
buton gewande dón swa ic eow be-beode . and swa ealle menn
doþ wide on æghwilcere þeode ; ða andwyrde him an ðæra cnihta
maximianus se halga . ána for hi ealle . and cwæð to þam cásere
164 unearhlicere [3] stemme (*sic*) . Ænne we wurðiað ecne drihten . ðæs

[1] Leaf 108, back. [2] sone, *alt. to* sona. [3] Leaf 109.

lowers in his household. Then, as often as they saw the evil
emperor and all his citizens come together desiring to offer sacri- 132
fice to the devil, the Seven Saints went apart where they could,
and then prostrated themselves on the earth, and prayed to God
that He would help them as He would. Then it befell them
that some spying men went amidst them and carefully observed 136
these seven, whenever every man was sought for that he might
sacrifice to the idol; and so they found these Seven Saints, holy
youths, all together in a chamber praying to God, and with pros-
trated bodies sorrowfully complaining to Him of their needs; and 140
they, those enemies of God, without dread immediately went unto
the king, and spake thus to him; "Lord of the nations, our most
beloved, may it be that thou mayest live long in mirth and in the
glory of thy kingdom! Thou, oh dear king! dost command thy 144
peoples, far and wide, that every man shall be admonished to
offer to the great God; and here, nigh at hand, are those who
should be thy favorites; they flee away from thyself, and despise thy
hest, and they all daily offer sacrifice after the custom of Christian 148
men. The chief of them is Maximianus, and his six companions,
who are accounted the chiefest in this city." When the emperor
heard this, then he became greatly disturbed in mind, and bade
that they should be brought straightway to him; and immediately 152
they came with eyes streaming because of the great anguish; all
their heads were sprinkled with dust, yet all their affection was
firm in their trust of the eternal Lord. Then he, the emperor,
asked, and thus cried; "Why are ye separated from the society of 156
your companions, that ye would not keep my command, that ye have
not brought offerings to the great gods? But now I pray you,
and command each of you, that ye zealously begin it, and very
quickly fulfil it, and do it without evasion as I have commanded 160
you, and as all men do widely throughout every nation."

Then one of the youths, the holy Maximianus, answered him
alone for them all, and said to the emperor with intrepid voice;
"We worship One Eternal Lord, whose might filleth the heavens 164

mihta gefyllaþ heofenas and eorðan; him we offriað anum . and his ðam halgan bearne hælende criste . þe for ure neode on menniscnysse eode on ðam halgan gaste . þe of fæder . and of
168 suna . unasegcendlic forð-stæpð and ealla gesceafta gehalgað . þas untodæledlican ðrynnysse . we gebiddaþ mid eadmodnysse; þisan gode we offrunga gelome bringað . and ure béna to him sendað . lichaman and sawle clænnysse . and modes . and muðes
172 andetnysse; þas we him beodaþ gedefe . and þinon awyrgedan deofolgildan we næfre nellað offrian . þy læs ðe we us sylfe gebringað on fylðe . and siððan on yrmðe écere helle; gode anum we úre neode betæcað . and him ure sawle befæstað . hine
176 we næfre ne forsacað . ac hine we wurðiaþ æfre . ÐA decius se casere þas word gehyrde . ða na gestod he na ælcne on-sundran . ac heora ælces sweord-fætelsas he het forceorfan . and hi mid bendum fæste hét gewriðan . and cwæþ to heom[1] eallum . Nu ge þam
180 mærum godum offrian nellað . ne beo ge mé næfre heonon-forð swa wurðe ne swa leofe swa ge ær wæron . ac fram me ge beoð ascyrede . and fram ælcere myrhþe . oðþæt ic eft eow gestande and ic ðonne wið eow stiðlicor aginne . ðonne ic tále wið eow
184 habban wylle; Ne ðincþ hit me þeah nan ræd . ac ic eow læte unbeheafdod þæt ge swa earme eow sylfe and eowre ðeondan geogoðe fordoþ and for-spillaþ . on wíton and on wáwon and on mistlicum yrmðum . Ac ic eow nu gyt sumes fyrstes geann þæt
188 ge eow sylfe beþencean and on beteran mode gebringan . þæt ge eower þæt wlitige líf magon genérian; þa se casere hí ðus gesprecen hæfde . þa forðan þe hí him leofe wæron . hé het hí eft ealle[2] unbindan . and unbundene aweg forlætan þæt hi frige
192 moston faran aweg swa hwider swa hi woldon . and se casere fór to oðre burhware worhte þæt sylfe þæt he ær beeode . cristenemenn drehte swa he swiðost mihte. Maximianus ða se godes halga . and his six geferan gode ða gecorenan . syððan hi fyrstos (*sic*)
196 on-fengcon and ænigne timan hæfdon . þa halgan weorc þe hi ær begunnon . ær hi beforan ðam casere stodon . hi ða fullice gefremedon . Namon æt heora magon þa sceattas genoge .

[1] him, *alt. to* heom.

[2] Leaf 109, back.

and the earth; to Him alone we sacrifice, and to His Holy Child Jesus Christ, who for our need came in flesh in the Holy Ghost, who from the Father and the Son inexplicably proceedeth, and sanctifieth all creatures; to this Indivisible Trinity we 168
pray with humility; to this God we frequently bring offerings, and send our supplications to him with purity of body and soul, and with confession of mind and mouth; we offer Him these fittingly, and we will never offer to thy accursed idols, lest we 172
bring ourselves into defilement, and afterward into the misery of everlasting hell; to God alone we commit our needs, and to Him we commend our souls; Him will we never deny, but will ever worship Him." When Decius, the emperor, heard these words, 176
then he did not oppose each one separately, but he bade men cut off from each their sword-scabbards, and bade men bind them firmly with bonds, and said to them all; "Since ye will not offer to the great gods, ye shall never henceforth be to me so worthy 180
nor so dear as ye were before; but ye shall be separated from me, and from every mirth, until I urge you again, and then I will proceed against you more severely, when I want to have an accusation against you. It seemeth to me indeed to be unadvisable, 184
yet I leave you unbeheaded—that ye so miserably undo and destroy yourselves and your flourishing youth in tortures and in woes and in divers miseries. But I yet grant you now some respite, that ye may bethink yourselves and bring yourselves to a better 188
mind, that ye may save for yourselves your fair life."

When the emperor had thus spoken to them, then, because they were dear to him, he bade men unbind them all again and send them away unbound, that they might all travel away freely 192
whithersoever they would; and the emperor went to men of other cities, and wrought the same that he had before practised, and vexed Christian men to the utmost of his power.

Then Maximianus, the Saint of God, and his six companions, 196
God's chosen ones, after they had received the respite and had some leisure, they then fully completed the holy work which they had begun ere they stood before the emperor. For they received from their kinsmen abundant treasure, immense [quantities of] 200

sylfrene and gyldene ungefoge . and þa eawunga and dearnunga
ealle godes ðances spendon . and dældon hafenleasum mannum .
and heom[1] betweonan ræddon and þus ge-þwærlice cwædon . betere
we ahreddon us sylfe of ðissere burhware gehlyde ; faran us into
þam mycclan scræfe her geond on celian dúne . and we us ðær
georne to gode gebiddan . and ðær we magon full eaðe on genére
wunian oððæt eft se casere into þissere birig fare . and he ðonne
deme swa swa he wylle . and us nan þingc on worulde fram gode
ne gehremme . Ac dó he ymbe us swa swa his willa sy . þæt
we æt-foran ðam casere þurh his fultum magon martyr-dóm ge-
fremman . and æt him ðone ecean cynehelm under-fón buton ende
mid his halgum . Ða hi ðus sprecende wæron seofon ða geco-
renan halgan . þa sealdon hi heom[1] fæstnunge betweonan . þæt
hi ealle þis woldon healdan . oð heora lifes ende . And þæt feoh
þæt hi ær læfdon hí mid heom[1] to þam scræfe gemænelice hæfdon .
and ealle þider inn eodon . and mænigne dæg ðær-inne wunedon .
and on aþenedum lichaman hí to gode georнlice gebædon . þæt
he heora gemiltsode swa swa his wylla wære . Setton him þa ænne
wicnere getreowne . and swiðe gesceadne . ðæs[2] eadigan nama
wæs malchus se góda . æt þam wæs gelang eall heora foda . se
heom on ealre hwile metes tilian sceolde . and he ða mid ead-
modnysse fengc to ðære gehyrsumnysse . and swa oft swa he into
ðære byrig eode . he hine on wædlan hywe æteowde . and dear-
nunga wæs smeagende hu hit on ðæs caseres hirede ferde . and
georne ðæs þe he mihte earmum mannum ælmyssan dælde . and
his geferan mete bohte . and to heom þone gebrohte . and heom[1]
ælc þæra worda cydde þe he be heom[1] binnan porte ahwær sprecan
gehyrde ; þa gelamp hit betweonan þam ðe þas þing gewurdon .
þæt se casere eft mid fyrde ferde into efese byrig . and he ðær-
rihte het gelangian maximianum þone halgan . and mid him his
six geferan . þæt hi ealle æt-gædere sceoldon deoflum offrian ; þa
þa he mid ungemete heom[1] behet ælcne héte . þa wurdon getreowe
hi ealle . and mid ógan of-sette . and gehwa sohte gener þær-rihte
ðær he ænig findan mihte . and he malchus se getreowa fleah of

him, *alt. to* heom.

[2] Leaf 110.

silver and gold, and spent them all publicly and privately for the sake of God, and distributed to poor men, and took counsel among themselves, and thus unanimously spoke; "Better we should free ourselves from the tumult of this population; let 204
us go into the great cave here beyond on the Celian Hill, and there let us pray earnestly to God; and there we may full easily dwell in safety until the emperor come again into this city; and let him then decree even as he will, and let nothing in the world 208
keep us back from God; but let Him do about us even as His will may be, that we may through his aid accomplish martyrdom before the emperor, and receive from Him the eternal diadem without end with His Saints." When they had thus spoken, 212
these seven chosen Saints, they gave each other a pledge that they would all hold to this until their life's end. And the money which they still had left they took with them in the cave in common, and all went in thither and continued therein many a 216
day, and with prostrate bodies they prayed fervently to God that He would have pity on them, even as His will might be. Then they appointed a faithful steward, and very discreet; the name of this blessed man was Malchus the good, along of whom [i. e. by 220
whose means] was all their food; his office was to provide their meat at all times, and he with humility undertook that service; and as often as he went into the city he showed himself in the appearance of a poor man, and privately enquired how it fared in 224
the emperor's household; and, as diligently as he could, distributed alms to poor men, and bought meat for his companions, and brought it to them; and made known to them every word which he had heard spoken anywhere within the town about them. 228
Then it befell that, whilst these things were taking place, the emperor came again with his army into the city Ephesus, and he straightway bade summon the holy Maximian, and his six companions with him, that they all together might sacrifice to the 232
devils. When with excessive wrath he commanded each man, then they all continued faithful, and oppressed with fear, and everyone sought refuge immediately where he could find any; and he, Malchus the faithful, fled instantly from the city with awe and 236

ðære byrig sona mid ege and mid ógan . hæfde mid him þeah eaþelicne fodan . and com to his geféran and heom[1] eall cydde hu egeslice se casere be heom[1] beboden hæfde . þæt hi mon æg-hwanone secan sceolde . and hi ða halgan þa hi þæt gehyrdon ealle hi forhtedon . and to gode clypedon . and on geomrunge ðære mæstan him heora lif eall befæston; á wæs þeah amang þam malchus heora ðenig-mann . and þa eaðelican þenunga þe he ðider brohte heom[1] geornlice þenode . þæt hi be dæle hi gereordodon . and þæt hi wurdon þe geheortran wið þam awyrgedan strangan . and þone ealdan wiðerwinnan; ða þa hi ealle æt-gædere comon . and to middes ðam scræfe sæton þæt hi ge[2]mænelice gereordodan . ða wurdon heora eagan afyllede mid tearum and angmode geomrodon ealle heora heortan mid þi þe hit æfnian wolde and seo sunne sah to setle on-mang ðam þe hi on wope wæron . and hi on un-eaðnysse spræcon . hi ða heom[1] betweonan án and án hnappodon . and swa lange hi hnipedon þæt hi ealle æt-gædere on slæpe wurdon . ealle him wæron ge-hefgode ða eagan of ðam menigfealdum biterlicum tearum þe hi ðær aléton . and on ðam sare þam mycclan hí lagon and slepon . Ac god ælmihtig scyppend þe is ealra gesceafta wealdend . þe his gecorenan bið swa milde swa modor bið hire agenum cilde . He sylf þas seofouum halgum[3] bebead þæt hi swa slepon for his micclan wundrum . þe eft he gedon habban wolde . þa halgan ðe he ealre worulde furðor onwreon gemynte . Hé sylf ðas þingc swa gescifte . and mid his ðære mæran fadunge gedihte . þæt heora nan gefélan ne mihte hu hi gewurdon on slæpe . ne heora nán nyste hwær heora sawla reston . Eall hit wæs heom[1] uncuð . ac hit wæs gode ful cuð . Ealle hi lágon slæpende geond þa eorðan . and swa on godes naman andetnysse hi gewurdon on ðære seftnysse . and þæt feoh þæt hi hæfdon ðær on heora seodum . læg eac mid þam halgum uppan ðære eorðan. Ða seo sunne begann ðæs on morgen on-ýwan eallum mannum hire ðone beorhtan leoman . þa het se casere georne smeagan . hwær mann æfre þa halgan ge-axian mihte. Ælc mann þa æfter ðam ge-bode ofer eall ferdon . mann smeade uppan lande . man axode

[1] him, *alt. to* heom. [2] Leaf 110, back. [3] seofon halg, *alt. to* seofonum halgum.

fear, having with him however some scanty food, and came to his companions and told them everything; how fearfully the emperor had commanded concerning them, that they should be sought for everywhere; and they, the Saints, when they had heard that, all feared and cried to God, and with very great lamentation commended to Him all their lives. Nevertheless, Malchus their serving man was ever among them, and the scanty food which he had brought thither he served to them carefully, that they might a little refresh themselves, and that they might be the more heartened against the accursed strong one and the old adversary. When they all came together and sat in the midst of the cave, that they might eat in common, then their eyes were filled with tears and all their hearts sadly grieved; meanwhile it became evening, and the sun sank to rest while they were weeping and talking anxiously; then, among them, one by one they napped, and so long reclined that they were all asleep together; all their eyes were made heavy by the manifold bitter tears which they had let fall there, and in that great sorrow they lay and slept. But God the Almighty Creator, who is the Ruler of all creatures, who to His chosen is as mild as is a mother to her own child, Himself ordained for the Seven Saints, that they should sleep thus, for the great wonders which afterward He willed to do; these Saints, whom He was minded further to reveal to all the world. He Himself thus ordained these things, and by His mighty disposing ordered it, that none of them should feel how they fell asleep, and none of them knew where their souls rested. It was all unknown to them, but it was fully known to God. They all lay sleeping upon the earth, and thus in the confession of God's name they fell into that quietness; and the money that they had there in their scrips lay also with the Saints upon the earth. When the sun began in the morning to show to all men her bright beam, then the emperor bade search diligently wherever they could hear of the Saints. Then every man, according to the command, went everywhere; they searched in the country, they asked

on porte . ðær man gengde geond eall abútan þone portweall man
268 [1] strutnode on ælcere stowe þær man hi æfre geaxian cuðe . ne
mihte hi nan man na hwer findan. He þa se cásere dreorigan
mode . cwæð to *his* þegnum mid ðyllicum wordum. Mycel is me
unbliss minra dyrlinga miss . *Þæt* hi us swa fǽrlice mid ealle sýn
272 æt-lumpene . swa mǽre cynnes menn swa swa hí wǽron . for-þi hi
on-sǽton and mid ealle ondrédon . *þæt* we heom [2] forðon grame
beon woldon . forðon þe hi ǽr us hyran noldon; Ða cwæð se
casere to ðam embstandendum; Nése la man wát . and *ic* eac *þæt*
276 sylfe wát . geseo we ænigne mann þe georne hine sylfne to urum
godum bugan wylle . eall *þæt* he ær agylte læsse oþþe mare . we
lætað hit of gemynde swilce hit næfre ne gewurde . Æfter swilcum
wordum and mænig-fealdum oðrum . Stopon þa in to ðam casere
280 ða yldestan þe on his hirede wæron . and þa halgan to him
wregdon and be heom þus spræcon . Ealra manna hlaford geond
þas widan worulde . we biddað þinne cyne-scipe þæt þu nan ðinge
ne beo dreorig oððe sarig for ðan geongan cnihton ealra goda
284 feondum . for ðan hi under ðe leof oð þisne andweardan dæg on
yfele þurh-wunodon ðæs þe we gehyrdon siððan þu heom [1] to-lete
þone timan þæt hi hi sylfe beþohton . á hi ymbe þæt wæron . hu
hi ðe mid ealle mis-cwemdom . eall *þæt* yfel *þæt* hi ær ðan be-
288 gunnon hi *þæt* eall syððan ful dydon; namon æt heora magon ún-
gerime sceattas . and ealle ða to-wurpon geond þas ruman burh-
wegas . and synd nu be-dyrnde and on diglon be-hydde *þæt* hi nan
man ne mæg na hwær gefindan . gyf ðin cyne-scipe swa cwyð .
292 hit geworden bið sona *þæt* man heora magas gelangie . and hi
man stiðlice ðreatige *þæt* hi be wíte hi ameldian . [3] and to þe
leof gebringan . ða se casere ðas word gehyrde . he his mod sona
gehyrte . het þa ða magas gefeccan and began heom [2] ðas word
296 segcan . Hwær syndon þa wiðer-sacan eowre lyðran magas þe min
bebod forhógedon . *þæt* hi ðam wurðlicum godum nane lác ne
offredon . buton ge hi nu her ameldian . ge sceolon heora wíte
astúndian. Ða andwyrdon þa magas . and sealdon micele aðas

[1] Leaf 111; *read* scrutnode. [2] him, *alt. to* heom. [3] Leaf 111, back.

in the town; as they went all round about the town-wall, they searched in every place wherever they could enquire; nor could any man anywhere find them.

Then the emperor, sad in mind, spake to his thanes with words such as these, "The missing of my favorites is a great unhappiness to me, that they have so suddenly and entirely escaped us. Being men of so great kindred as they were, therefore they have feared, and altogether dreaded that we should be angry with them, because they would not obey us before." Then said the emperor to the bystanders, "Nay, behold, one knoweth, and I also know it myself, if we see any man who will submit himself zealously to our gods, all that he hath before been guilty of, less or more, we let it [pass out] of mind as if it had never been." After such words and manifold others, then stepped in to the emperor the chiefest who were in his household, and accused the Saints to him, and thus spake concerning them: "Lord of all men throughout this wide world, we pray thy kingship that thou be not at all dreary or sorry for the young boys, enemies of all gods, because they have continued in evil under thee, lord, until this present day; according to that which we have heard, after that thou didst allow them that respite wherein they might bethink themselves, they have ever sought how they might displease thee utterly. All the evil that they had begun before, they have afterward fully performed; they have taken from their kinsmen countless treasures, and cast them all about the open city-ways, and are now concealed and hidden in secret so that no man can anywhere find them. If thy kingship so sayeth, it shall instantly happen that their kinsmen be summoned, and be sternly threatened, that they, by means of torture, may betray them, and bring them, lord, to thee." When the emperor heard these words he immediately comforted his mind; then bade he fetch the kinsmen, and began to say these words to them, "Where are the apostates, your wicked kinsmen, who have slighted my command, so that they have not offered any sacrifice to the worthy gods? Unless ye now here betray them, ye shall endure their punishment."

Then answered the kinsmen and took great oaths, and implored

and ðone casere bædon and ofdrædde him to-cwædon; we biddað
þe leof hlaford . þæt ðu ge-hyran wylle ure word; we þin cynelice
gebod nahwær ne forgymdon . ne we ða weorðlican godas næfre
ne for-hogodon; hwi wilt þu us leof witnian for oðra manna
þingon þe þin gebod for-sawon . and ure sceattas for-spendon geond
ealle eorðan . Her hi synd full ge-hende geond on célian dune . on
sorge and on ege behydde . ne we be him naþor nyton swa hi ðær
libban . swa hi ðær deade ligcon . Ða hi ðus hi sylfe earhlice
betealdon . þa het se casere hi faran swa hwider swa hi woldon .
and hi feorh-fagene him fram sona ðanon eodon . and se casere eft
sona þohte and smeade hwæt he þam halgan dón mihte . oððe hu
he æfre embe hy sceolde . and þa þa he him hearmian nolde for
þi hit swa geweorðan sceolde . god ælmihtig him þa þæs geuðe
ðeah he ðæs wyrðe nære þæt god hine geneosode . Æfre ðeah for
his halgena earnunge . him ða ðis geþanc on mode asende . þæt
he het þæs scræfes ingang ðær hi inne lagon eall hit mid
weorc-stanum for-wyrcan . for ðan god wolde þæt hi ðær stille
reston . and ungehrépode on ðam scræfe slepon oþ þas yðtogenan
tíde þe he hi eft mancynne þurh his mycclan mærðe for micelre
neode geswu[1]telian wolde; and he ða decius let him to ræde þæt
he þa gerædde and he ða his geðanc geopenode . and ofer eall
clypode . fare man swiðe hraðe þyder geond to þam scræfe þær þa
wiðer-sacan inne dariað behydde . and hi man mid weorc-stane on
æghwilce healfe ealle swa cuce ðær-inne for-wyrce . þæt hi sunnan
leoman næfre lengc ne geseon . ne hi myrhðe mid us heonon-forð
nabbað . nu hi ure bebod healdan noldon . Ac beon hi ðær on
yrmðe on ælce hand beclysede . oððæt hi mid ealle deað for-
swelge . swa he lét on his geðance se casere and mid him eall
seo burhwaru[2] þæt hi ða halgan swa lifigende on ðam scræfe wurdon
beclysde . Ða gelamp hit þæt ðær betweonan eodon ðæs caseres
dyrlingas hi twegen . wæron him swiðe leofe . and hi ðeh-hwæðere
wæron dearnunga cristene begen . se an wæs genemned þeodorus .
and se oðer ruſinus . þa spræcon hi him betweonan swa hit nan

[1] Leaf 112. [2] burhware, *alt. to* burhwarv.

the emperor, and, being much affrighted, answered him, "We pray
thee, dear lord, that thou wilt hear our words; we never neg- 308
lected anywhere thy kingly commands, neither despised we ever
the worthy gods; why wilt thou, lord, punish us for the sake of
other men who contemned thy command and spent our treasures
all over the earth? Here they are full near at hand, yonder on the 312
Celian Hill, hidden in anxiety and fear, neither know we con-
cerning them, whether they be there living or there lying dead.'
When they had thus fearfully excused themselves, then the em-
peror bade them go whithersoever they would; and they, fain of 316
life, quickly departed thence from him; and the emperor again
straightway thought and considered what he could do to the
Saints, or however he should act concerning them; and since he
desired not to harm them, because it was so ordained to come to 320
pass, God Almighty granted him this, though he was not worthy
that God should visit him. Nevertheless, for the merit of His
Saints, He sent this thought into his mind, that he bade the en-
trance of the cave, within which they lay, to be all blocked up 324
with hewn stones, because God willed that they should rest there
quietly, and sleep untouched in the cave, until the quickly com-
pleted time when He would again manifest them to mankind, by
His great glory, for a great need; and then he, Decius, so took 328
counsel, that he then determined and made known his intention,
and proclaimed everywhere: "Let them go very quickly thither
yonder to the cave wherein the apostates slumber hidden, and
block them up therein all alive with hewn stones on every side, 332
that they shall never any longer see the sun-beams, nor have mirth
with us henceforth, since they would not observe our command;
but let them be there, in misery, closed up on either hand until
death altogether swallow them up." 336

So he, the emperor, purposed in his mind, and all the citizens with
him, that they, the Saints, should thus be closed up in the cave alive.

Then it happened that there went among them twain of the
emperor's favorites. They were very dear to him, nevertheless 340
they were both secretly Christians; the one was named Theodore,
and the other Rufinus. Then they spake between themselves so

man nyste butan him sylfon . þæt hí woldon ðisra haligra martyra martyr-race awritan . and þæt gewrit mid þam halgum ðær-inne lecgan . swa man in to ðam scræfe gán sceolde . þæt hit mid him þær-inne læge . to swutelunge oð ðone byre þe hi god ælmihtig awehte . and hi man-cynne geswutelian wolde . þæt ealle men ðurh ðæt gewritt eft ongytan mihton . hwæt þa halgan wæron þe man ðær-inne funde þonne þæt godes wylla wære; and hi ða twegen getreow-fæste wæron dydon þær-rihte eall swa hi ær gemynton . eodon in to ðam scræfe dearnunga on-sundran . and þas halgan martyrrace-eall swa heo gewearð on anum leadenum tabulan ealle mid stafon agrófon . and hi ðæt gewrit mid twam sylfrenan inseglum on anre teage geinsegledon . [1] and wið þa halgan ðær-inne swiðe digol-lice lédon . and ðæs scræfes locstan hi wel fæste beclysdon . and him ðanon syððan ham-weard gewendon . and þa ealle þas ðingc þurh godes fadunge þus wurdon gedyhte . Ða ymbe þæt útene . forð-ferde decius se yfela casere . and æfre ælc dæl eall his cynnes . and feala oðra casera [2] æfter him rixodon ælc æfter oðrum on heora cynescipes wuldre . and on heora anwealdes myrhþe . and hi sume [3] hæþene . and sume cristene feala geara rixodon . oððæt þeodosius se mæra casere archadies sunu fengc to rice . and embe eahta and ðrittig geara þæs þe he rixode . asprang gehwær on godes folce mycel gedwyld . and ferdon yfele menn geond eall þær hi mihton . and cristene men on gedwylde brohton . sædon þæt se geleafa naht nære þe ealle geleaffulle men buton tweonunge gelyfað . þæt is þæt ealle men on domes dæg sceolon arisan mid þam ylcan lichaman þe ge-hwa ær her on life leofode . and þonne æghwilcum men æfter his geearnungum bið gedemed . swa to yrmþe on helle wíte . swa to myrhþe on heofona rice . ðisne geleafan woldon gedwolmen a-ídlian . and of cristes gelaðunge mid ealle adwæscan . and on ðam timan þe ða bisceopas beon sceoldan . and godes þæt halige folc on rihtne weg gebringan . hi swiðost ælces gedweldes tiledon . and ælc gedwyld hi upp arærdon; twegen ðær wæron bisceop-hades men þe ælces yfeles heafod-hebban wæron . se wæs gehaten theodorus . and se oðer gaius; hi næron

[1] Leaf 112, back. [2] oðre casere, *alt. to* oðra casera. [3] wæron *is here added above the line (needlessly).*

that no man knew it save themselves, that they would write down the martyrology of these holy martyrs, and lay the writing therein with the Saints, just where men must go into the cave, that it might lie therein with them as a testimony, until the time when God Almighty should awake them, and should reveal them to mankind; that all men might afterward perceive by that writing, who the Saints were whom they should find therein, when it should be God's will. And they, the twain, were faithful, and did straightway all as they had before intended, and went into the cave secretly apart [from the rest], and engraved with letters on a leaden tablet the holy martyrology, just as it had happened, and they sealed up the writing with two silver seals in a casket, and laid it therein very secretly beside the Saints; and they closed the cave's keystone very securely, and afterward thence turned them homeward; and so all these things were through God's ordinance thus disposed. Then about that time died Decius abroad, the evil emperor, and all his kindred, every whit; and many other emperors reigned after him, one after another, in the glory of their kingship, and in the joy of their power; and they, some heathen and some Christian, reigned many years until Theodosius, the great emperor, son of Arcadius, succeeded to the kingdom. And about the eight and thirtieth year after he began to reign, there sprang up everywhere among God's people great heresy, and evil men went about everywhere they could, and brought Christian men into heresy, and said that the belief was naught which all faithful men believe without doubt, viz. that all men at Doomsday shall arise with the same bodies in which each one before lived here in life, and then each man shall be doomed according to his deserts, either to misery in hell-torment, or to mirth in the kingdom of heaven. Heretics desired to destroy this faith, and utterly to extinguish it out of Christ's church; and at the time when the bishops should have been ready to lead God's holy people in the right way, they, above all, fostered every error, and raised up every heresy. There were two men in the episcopal office who were the chief promoters of every evil; one was called Theodore, and the other Gaius. They

furðan wyrðe þæt man heora naman on ðisre haligra martyr-race
368 sceolde awrítan . for ðan[1] þe hi godes gelaðunge swiðost drehton .
and mid heora gedwolspræce eall folc amyrdon . and theodosius
se mæra casere þa he swilce ungewitt ælce dæge gehyrde . he
wearð sarig ðearle on his mode . and he wepende on his geþance
372 hit bemænde . þæt æfre on his tíman se cristena geleafa swa earm-
lice ætfeallan sceolde. Sume þa yldestan gedwolmen sædon . þæt
menn of deaðe næfre arísan ne sceoldon. Sume hi cwædon . þæt
se lichama þe æne bið for-mogod and to duste gewend and wíde
376 to-sawon . þæt he næfre eft togædere ne cóme . ac ða sawla ana
on domes dæg butan ælcan lichoman sceolden underfon ðære
myrhðe heora æriste; þus hi dweledon mid heora leas-sagulan
spræce ..and heora modes andgytu mid ealle hi fordytton . þæt hi
380 nan ðæra worda geðencan ne mihton þe ure hælend sylf on ðam
godspelle be ðære æriste cwæð . Amen amen dico uobis . quia
uenit hora quando mortui in monumentis . audient uocem filii
hominis et uiuent. Þæt is on urum geþeode . Soð soþ ic eow
384 secge þæt se tíma cymð . þonne ealle deade menn on heora
byrgenum mannes bearnes stefne gehyrað . and hi ealle ácuciað.
Ðyllice halige word . and ungerime oðre ðe on halgum bocum
synd awritene . þæt god ælmihtig mænigfealdlice . ge ðurh his
388 witegan . ge þurh hine sylfne . and be ðæra martyra æriste wæs
sprecende . and ðeah ealra þæra worda hi wæron forgytene;
namon him þa gedwoll-menn æn-lipige to gemynde . and lagon
on heora gedwylde and godes worda swetnysse hi awendon him
392 sylfum to biternysse . þe swa[2] godes folc drehton . and ðonne
for ðisum wearð theodosius se mæra þearle ahwæned . and he
his líc for ðære sarignysse mid wacan hreafe scrydde . and wæs
him ana cniht-leas on his inran bure . and hine sylfne ðær-inne
396 beclysde . and þær hreowlice beforan gode gebærde . for-ðan þe he
nyste hwæs he geléfan sceolde . þa hine þa swyðost drehton and
on ungewisse gebrohton þe his witan beon sceoldon. Ac ælmihtig
god se milda þe ælcne mann mid fulre mildheortnysse underfehþ
400 þe hine mid fulre eadmodnysse geséhð . þa he ðæs caseres mycclan
hreowsunga geseah . him eac sona þæt hreow and his þæt sarlice

[1] Leaf 113. [2] Leaf 113, back.

were not even worthy that one should write their names in this martyrology of saints, because they troubled God's church most of all, and misled all the people with their heretical speeches. And Theodosius, the great emperor, when he heard such folly every day, he became exceeding sorry in his mind; and he, weeping, bemoaned it in his thoughts, that ever in his time the Christian faith should fall away so miserably.

Some of the chief heretics said that men would never arise from death; some of them said that the body, which alone is corrupted and turned to dust and sown widely, would never come together again, but the souls alone on Doomsday, without any body, would receive the joy of their resurrection. Thus they erred with their lying speech, and they utterly stopped up their minds' understanding, so that they could not think of any of the words which our Saviour Himself said in the gospel concerning the resurrection, "*Amen amen, dico vobis, quia venit hora, quando mortui in monumentis audient vocem filii hominis, et vivent:*" that is, in our speech, "Verily, verily I say unto you, that the time cometh when all the dead men shall hear in their graves the voice of the Son of Man, and they all shall revive."

Such [are the] holy words and numberless others which are written in holy books, which God Almighty, in many ways, both by His prophets and by Himself, and concerning the resurrection of the martyrs, had spoken, and yet they had forgotten all these words; the heretics [only] held them in their memory privately, and lay in their heresy; and the sweetness of God's words they turned to bitterness to themselves, who thus vexed God's people; and therefore for these things was Theodosius the Great exceedingly grieved, and for that sorrow he clothed his body with mean raiment, and was alone, without servants, in his inner chamber, and shut himself therein, and there mournfully demeaned himself before God, because he knew not what he ought to believe, since those most troubled him, and brought him into uncertainty, who should have been his counsellors. But Almighty God the Merciful, who with full mildheartedness receiveth every man who seeketh Him with full humility, when He saw the emperor's great lamentation, at

anginn . and hine þa na lengc ahwænedne habban nolde; ne he éac þa na lengc geþafian ne mihte þæt his halige folc læge on gedwylde . ac he for his mycclan mildheortnysse ægðer ge ðam gódan cásere frofre geúþe . and eallum folce ðæs swiðe ungefyrn he geswutelian wolde hwæs ge-hwá gelyfan sceolde mid gewisse , and he his ða halgen gelaþunge ðæs ful tidlice of ðæra[1] gedwolmanna gedrecednysse ahredde . and hira eac ða toweardon ealra[2] manna æriste . mid his ðam beorhtan and ðam soðan leohte geopenode . on ðus gewordenre dæde. Ða on ðam tíman þe se cristena and se goda theodosius fullice on god ælmihtigne wæs belyfed swa his yldran beforan him manega wæron . and he his neode to gode swiðe georne mænde. þa gelamp hit on ðam dagum þe ðas forsprecenan þingc gewurdon . þæt god ælmihtig gescifte ænne swa ge-radne mann . þe ahte ge-weald ealles ðæs splottes æt celian dúne . þar þæt scræf[3] wæs tomiddes þe ða seofon halgan lagon inne slápan . and he ða se ilca goda mann let ðær aræran ealle abutan ða dúne his hyrde-cnapan cýtan . þæt hi ðær gehende mid heora hlafordes yrfe lágon . and wið cyle and wið hæton hi sylfe geburgon . and hi georne þa hyrdecnapan and mid heora handgemácan . sume twegen dagas on án ymbe þæt wæron . oð þæt hí werige fornean cómon ðær ða seofon halgan full ge-hende lágon; and hi ðær sona unmyndlinga swiðe fæsthealdne weorcstan upp ahwylfdon . and æfre swa hi near and near eodon . hi fundon ælcne stan on oðerne befegedne . and ymbe ðæne oþerne dæg hi ðæs scræfes locstan út alýnedon . þæt hi eaðelice mihton ingán . and éaþelice útgan. Ða gelamp hit þæt god wolde þæt seo halige geferræden aweht beon sceolde . þe on ðam scræfe tile hwíle gereste hæfdon. And he ða ure hælend se þe unborenum cildum lif sylð on heora modra innoðe . and se þe mid his anwealde ða forscaredon bán weccð of deaðe . and se þe eac lazarum to life gewende . and hine ymbe þreo dagas ðæs þe he bebyrged wæs of deaðe awehte . he sylf synderlice mid his agenre dæde þas seofon halgan þe on ðam scræfe slepon he hi awehte ða of ðam slæpe . and hi sæton ealle upp gesunde æfter heora agenum gewunan and heora sealmas sungon . for-ði him næs nan deaðes mearc ón

[1] ðære, *alt. to* ðæra. [2] ealre, *alt. to* ealra. [3] Leaf 114.

once repented Him of his grievous purpose, and would no longer keep him afflicted, neither would He likewise longer permit that His holy people should lie in heresy; but He, for His 416
great mercy, both granted comfort to the good emperor, and very soon afterwards He willed to manifest to all the people, what each man ought to believe with certainty, and so He very opportunely delivered His Holy Church from the vexation of heretics, and 420
by the deed thus wrought He revealed, by His bright and true light, the future Resurrection of all of them.

Then, at the time when the Christian and good Theodosius was fully trusting in God Almighty, as many of his ancestors had done 424
before him, and was very earnestly bemoaning to God his need, it befell in the days when these aforesaid things happened, that God Almighty provided a very prudent man, who owned possession over all the plot on the Celian Hill, in the midst of which was the 428
cave wherein the seven Saints lay sleeping. He then, this same good man, let his shepherd-boys' cots be reared there all about the hill, that they might lie there handy to their lord's cattle, and might defend themselves against cold and against heat. And 432
they, diligently, the shepherd-boys, as well as their hand-mates (companions) for about two days were employed in the work continually, until, being nearly wearied out, they came where the seven Saints lay very near; and they there soon, unexpectedly, 436
turned over the very fast-set hewn stone; and ever, as they went nearer and nearer, they found one stone joined on to another; and just on the second day they set free the keystone of the cave, so that they could easily go in and easily go out. Then it hap- 440
pened that God willed that the holy company should be awaked, who had rested in the cave a fitting time. And He then, our Saviour—He Who to unborn children giveth life in their mother's womb, He Who by His power waketh from death the seared 444
bones, He Who also brought Lazarus to life, and awaked him from death about three days after he was buried—He Himself extraordinarily, by His own deed, awaked them, those seven Saints who slept in the cave, from sleep; and they all sat up in sound 448
ealth after their own manner, and sung their psalms; for there

gesewen . ne heora reaf næron nan þingc moðfretene . ac ægðer ge
þa ilcan reaf þe heom on uppan lagon . wæron ealle gesunde . and
heora halgan lichaman hi gesawon eall blowende . and ealle hi
léton swilce hi on æfen slepon . and sona ðæs on morgen of ðam
slæpe awácedon . and þæt ilce geþanc and seo sylfe carfulnyss [1] þe
heom amang þam niht-slæpe wæs on heora heortan . eall þa hi
awacodon hi þæt sylfe geþohton . and hi nan oþer ðing nyston .
buton þæt decius se casere hete heora gecépan . and ða hi ðus
dreorigende þohton and mid heora modes unrótnysse tearas aléton;
þa besawon hi ealle to malche þe wæs heora geferena án . and wæs
he eac heora ðening-mann . and hi hine þa áxodon . hwæt he on
æfen gehyrde þæt man be heom spræce on porte . He andwyrde þa
malchus . and cwæð to his geferum . þæt ic eow to æfen ær sæde
þæt ilce ic eow nu segce. þæt mann us toniht ofer eall sohte . and
us man georne gehwar axode . þæt we deofulgyldum sceoldon
offrian . and decius se casere is nu gyt smeagende hwæt we ge-
faran habban . oððe hwær he us mæge ofaxian; nu wát ure
drihten þæt we ðæs nane þearfe nagon . þæt we him æfre fram
abúgan; þa andwyrde maximianus and cwæð to his gebroðrum .
gif hit swa sceal gewurðan þæt mann us her finde and mann us for
godes naman to ðam casere læde . we eác sona ðider faran ealle
swiðe gearwe . and wé ðær ætforan him standon us gearwe . and
be-hate swilc wite swilc he us behate . we nán þingc ne beon
ofdrædde . ne we uran ærran life ne wiþsacan næfre . þæt we
habban clænlice godes lof mid us gehealden oð ðis . þurh þone
halgan geleafan þæs lifigendan godes sunu [2] . and hi ða ge-broðru
clypedon to malche . and him to cwædon; nim nu broþor sumne
dæl feos mid þe and far to porte mid . and us sumne dæl
hlafes bige . and of-axa georne ðæs ðe þu mæge . hwæt se
casere be us geboden hæbbe . and do us eft ealle gewisse þæs þe þu
ofa..ie . and bige us swa ðeah rumlicor to-dæg be hlafe þonne ðu
gebohtest gyrstan dæg . [3] and bring us bet behlaf þon*ne* ðu ær
brohtest . forþon þe þa hlafas wæron swiðe eaðelice þe us gyrstan

[1] Leaf 114, back. [2] *Sic*; *read* suna.
[3] Leaf 115.

was no mark of death seen upon them, neither was their clothing at all moth-eaten; but both the very same clothes which lay upon them were all sound, and their holy bodies they saw all blooming. They all supposed that they had slept in the evening, and soon after in the morning had awaked from sleep; and the same thought and the same anxiety which was in their hearts during their night-sleep, the same things they thought of when they awoke, and they knew no other thing save that Decius the emperor had bidden to seize them; and when they thought thus, being grieved, and on account of their minds' sadness, they let fall tears. Then they all looked to Malchus who was one of their companions, and he was also their steward; and they then asked him what he had heard in the evening that people said about them in the town. Then he, Malchus, answered, and said to his companions, "That which I said to you before in the evening, that same I now say to you, that men sought us to-night everywhere, and asked diligently everywhere for us, that we might sacrifice to the idols; and Decius the emperor is even now considering where we have gone, or where he may seek us out; now knoweth our Lord that we have no need of this, that we should ever swerve from Him."

Then answered Maximianus, and said to his brethren, "If it shall so happen that men find us here, and lead us for God's name to the emperor, let us straightway go thither very readily, and let us there stand readily before him, and let him command such punishment as he may command us. Let us not be at all affrighted, neither let us ever deny our former life, that we have purely kept up the praise of God amongst us until now, through the holy faith of the Son of the living God." And they, the brothers, cried to Malchus and said to him; "Take now, brother, a sum of money with thee, and go to the town with it and buy us a portion of bread; and enquire diligently, as well as thou canst, what the emperor may have commanded concerning us; and do us all again to wit of that which thou mayest learn. Buy us, however, more liberally of bread to-day than thou boughtest yesterday, and bring us better bread than thou before broughtest; because the loaves were very scanty which came to us yesterday

æfen comon; swá hí léton þá halgan . and nán oþer ne wendon buton þæt hí on æfen slépon . and þæs on morgen awócon . and he
472 þa sona on ærne mergen arás malchus heora þening-man . and dyde eall swá his gewuna wæs . nam þa mid him sumne dæl feos . swá micel swá hit mihte béon . ðeah swilce hit wære sum twá and sixtig penega . and wæs þæs feos ofergewrit ðæs ylcan mynetsleges
476 þe man þæt feoh onslóh . sona þæs forman geares þa decius feng to ríce; Feower siðon man awende mynet-isena on his dagum . þe ðás halgan ðagyt wunodon onmang oþrum mannum . and on þam frum-mynet-slæge wæron twá and sixtig penega gewihte seolfres on
480 ánum penege . and on þæm æftran em sixtig . and on þæm þryddan feower and feowertig . and on þam feorþan git læsse swa hí hit þær heoldon; Ða wæs þæt feoh þæt malchus hæfde þæs forman mynet-slæges on decies naman; Donne betweonan decies frum-
484 mynet-slæges dagum þa þas halgan into þam scræfe eodon . and be-tweonan theodosius timan þe ða wæs casere . þa malchus þæt feoh bær to porte . be ealdum getele wæron þa agane ðreo hund geara[1], and twá and hund-seofontig wintra of ðam dæge þe ða
488 halgan slepon . to ðam dæge þe hí eft awócon; and he ða malchus sona mid ðam dæge eode him út of ðam scræfe . and þa hé þær-úte wæs . ða geseah he hwær þa weorc-stanas lagon ofer eall þær on-butan . and he healfunga þæs wundrode . þeah na swiðe embe þæt
492 ne smeade . ác he forht of þære dune mid micclan ege nyðereode . and he þanon cleacode swiðe earhlice to porte . and æfre he him wæs onsittende þæt hine sum man gecneowe . and hine þam casere þærrihte gecyðde . and hé nyste se halga þæt se oþer earma wæs
496 dead . ne furðon án bán næfde he mid oþrum . ác toscænede ofer eall lagon . and toworpene geond ða widan eorþan; and hé þa malchus þa he ful gehende[2] wið ðæs portes geate eode . þa

470. O (fol. 21) *begins with*—and hy náli oþer ne wendan (*sic*).
471. O. hi; áfen; mergen awocan.
472. *om.* þa; merien; þenig-mann.
473. sum.
474. hit þawas (*sic; for* micel swá hit); beon; swylce; wære.
475. syxtig; mínet-.
476. *om.* þæt; gearas.
477. siðan; mínet-iserna; dagan þa þas.
478. wunedan amang oþran mannan.
479. -mínetslege wæran; syxtig; sylfres.
480. ánan penige; syxtig; þriddan.
481. þan; gyt.
482. heoldan; þe (*for* þæt).
483. mínet-sleges; decius timan.

[1] geare, *alt. to* geara.
[2] A. *inserts* wæs, *which* O. *omits.*

evening:" for they, the Saints, supposed and thought nothing else, but that they had slept in the evening, and after that awaked in the morning. And he then, Malchus their serving-man, straight- 488
way arose in the early morning, and did all as his custom was; he took with him a certain sum of money, as much as might be; however, it might be some two and sixty pence, and the superscription of the money was of the very minting that had been struck in 492
the first year of Decius' succession to the kingdom. Four times they changed the coinage in his days while the Saints still dwelt among other men; and in the first minting there were two and sixty pence weight of silver in one coin, and in the second just sixty, 496
and in the third four and forty, and in the fourth still less, as they reckoned it there. So the money that Malchus had was of the first minting in Decius' name. So between the days of the first minting of Decius, when the Saints went into the cave, and the 500
time of Theodosius who then was emperor when Malchus bare the money to the town, by the old reckoning, there had past three hundred and seventy-two years, from the day that the Saints slept to the day when they again awoke. He then, Malchus, at once at 504
daybreak went out of the cave; and when he was out of it, then he saw where the hewn stones lay everywhere thereabout, and he in part wondered thereat, though he did not consider much about it; but he, being afraid, went down from the hill with great fear, and 508
he thence hurried very timidly to the town, and ever he was vexing himself lest some man should recognise him, and straightway make him known to the emperor. He, the Saint, knew not that the other, miserable man! was dead, and had not even 512
one bone [joined] with the others, but [they] lay everywhere broken to pieces and thrown about over the wide earth. And as he, Malchus, was walking quite near by the town-gate, he

484. minetsleges; þan scræfe.
485. tíman; *om.* casere.
486. getealdan (*for* ealdan); wæran.
487. geara (*for* wintra).
488. þan; awócan.
489. scræfe.
490. -stanes; ambútan.
491. O. *ins.* swa *after* he; healflunga; wundrade; swyþe embe ne asmeade.
492. ac; dúne; O. *ins.* and *before* mid; niþer-heóde (*sic*).
493. þanan; [c]leácode swyþe; pórte; æfre; wæs him.
494. sum man hine; þan.
495. gecýdde; he; *om.* wæs dead.
496. *om.* he; opran ac toscænede.
497. eall wæran and towórpene. lagan. geond þa wídan.
498. port-geates.

beseah hé þider-weard . and beseah to þære halgan cristes róde-
tácne hwær heo uppan þam port-geate stód mid arwurðnysse
afæstnod . and hine þér gelæhte syllic wundrung . and on þære
gesihðe hine gestód wundorlic wafung . and he stód . and beheold .
and him wundorlic þuhte . and he æghwider [1] beseah on æghwilce
healfe . and hé hawode on þá róde . and hit him eall wundorlic
ðuhte . and he þohte on his mode hwæt hit beon sceolde . and he
ða þanon to oþran port-geate eode . and he þa eft sona geseah þa
halgan róde . and he þæs wundrode þearle . and he þa port-geatv [2]
ealle be-eode . and he geseah uppan ælcon þa halgan róde standan .
and eall he wæs ful wundrunge and wafunge . and eac þa byrig he
geseah eall on oþre wísan gewend . on oþre heo ær wæs . and þa
gebotla geond þa byrig eall getimbrode on oþre wisan on oþre hí
ær wæron . and hé nán þincg þære byrig ne cúþe gecnawan þe ma
þe se man þe hí næfre ne geseah mid his eagan . and þa he wun-
drigende þohte swilce hine on niht mætte; þa gecyrde he eft to
ðam ylcan portgeate þe he ærest tocom . and he þohte on his
heortan . and cwæð to him sylfum . hwæt þis æfre beon sceole fær-
lices . þæt ic hér geseo swá wunderlices . þæt gyrstan æfen on ealre
ðisre byrig þære halgan róde-tacna (*sic*) nahwær næs gesyne . and
heo nu [geond] eall is geswutelod . and on ælcon port-geate is nu
to-dæg gefæstnod ; and he eft sona þohte on his mode . and his
hand up ahóf . and senode hine sylfne and þus cwæð . god æl-
mihtig gebletsige me . [hwæþer hit furþon soð sy oððe] hwæðer
me on swefne mæte eall þæt ic her geseo færlices wundres . and he
æfter þysum geþance . teah him elnunge to be dæle . and bewánd
his heafod mid anum claðe . and earhlice eode into [þam] porte .
and bearh him sylfum swiðe georne . and þa he com ful neah
into [þære] cyþinge þær gehwilce men [heora ceap be...an .

499. he þyder- ; and he geseah
þære; *om.* cristes ; rodetacn.
500. hit (*for* heo) ; stod.
501. hyne þær ; swylc (*for* syllic) ; *om.* and.
502. gestod wundorlice ; stod.
503. *om.* him ; wundorlice ; æg-
hwyder ; gehwylce.
504. he hawede ; þá rode ; wun-
dorlice.
506. þær (*for* þa).
507. þæs he.
508. O. *ins.* þa *bef.* ealle.
509. full ; birig.
510. oðer ; *om.* wísan ; *om.* on ;
oðer ; ær.
511. botla gynd ; getymbrade ;
om. on ; oþer hy.

[1] Leaf 115, back.

[2] port-geate, *alt. to* port-geatv.

looked thitherward, and beheld the holy sign of the cross of Christ, where it stood fastened with honour above the town-gate; and thereupon extraordinary wondering seized him, and at the sight wondrous amazement came upon him, and he stood and beheld, and it seemed marvellous to him; and he beheld everywhere on every side, and he gazed at the rood, and it seemed all wonderful to him; and he thought in his mind what it might be. Then he went thence to another town-gate, and he again saw the holy rood, and he wondered exceedingly thereat; and then he visited all the town-gates, and saw the holy rood standing upon each one, and he was all full of wondering and amazement; moreover he saw the city turned all into another kind from what it was before, and the dwellings throughout the city all built in another fashion from what they were before; and he could recognise no part of the city, any more than the man who had never seen it with his eyes. And while he, thus wondering, thought that he was dreaming in the night, then he turned again to the same town-gate at which he had first arrived, and he thought in his heart and said to himself, "Whatever marvel may this chance to be, that I see here so wonderfully, that yesterday evening in all this city the sign of the holy cross was nowhere visible, and now it is everywhere manifest, and is to-day fastened on each town-gate?" And he again thought in his mind, and lifted up his hand, and crossed himself and thus said; "God Almighty bless me! is it all true, or do I dream in sleep all the strange wonder that I see here?" And he, after this thought, partly took comfort, and enwrapped his head with a cloth, and timidly went into the town, and sheltered himself very carefully; and so he came very near to the market where all men sold their ware. Then

512. O. *ins.* arærede *bef.* wæron.
513. hy; he wæs wundriende.
514. *om.* þohte; swylce; cyrde.
515. þan; *om. second* he.
516. sylfan; færlices.
517. her; swa wundorlices; eallre.
518. þysse; rodetacn nawer.
519. hit (*for* heo); O. *inserts* geond, *which* MS. Jul. *omits;* his (*for* is); ælcan; *om.* is.
520. afæstnod.
521. hrand he upp.
522. me gebletsige. O. *ins.* hwæþer hit furþon soð sy oððe, *which* MS. Jul. *omits.*
524. þysan; to elnunge be dæle; bewand.
525. anan; O. *ins.* þam.
526. sylfan swyþe.
527. O. *ins.* þære; cypingce; menn; O. *ins.* heora ceap be... an. Þa gehyrde he hu þa menn, *which* MS. Jul. *omits.*

528 Þa gehyrde he hu þa menn] him betwynan spræcon and oft . and gelome cristes helda sworon . and hí náne spræce þǽr ne drifon butan æfre embe cristes naman . þa he swilce spræce gehyrde . ða ondræd malchus *him* þearle . and he ðæs eall
532 forhtode . and cwæð on his mode . La hwæt þis æfre beon scyle *þæt* ic hér wundres gehyre . ær ic geseah micel wunder . nu ic gehyre miccle mare . gyrstan æfen nán man ne mihte cristes naman nemnian mid hihte . and nu to-dæg on ælces mannes
536 mannes tungan cristes nama is æfre on forewearðan ; Ða . cwæð . he eft to him sylfum . to soðan ne þinceð me næfre *þæt* hit soð sy *þæt* þis sy efesa byrig . forðy eall heo is on oþre wisan gestaðelod . and eall mid oþrum botlum getimbred . ne [1] hér nan man ne spriceð
540 on hæðenra manna wisan . ac ealle æft*er* cristenra manna gewunan ; þa wiðgynde he eft his geðance . and him þus andwyrde ; ac ic nat eftsona . ne ic næfre git nyste *þæt* ænig oþer byrig us wære gehende buton ephese anre hér on em celian dúne . and hé
544 stód þǽr stille ane lytle hwile . and þohte on him sylfum hwæt his soðes wære ; Ða ofseah he ænne geongne man . and eode him to þæm ylcan . and ongan hine axian and cwæð . lá wél gedó ðe goda [2] man . ic wolde georne æt ðe gewitan þissere byrig riht
548 naman . gif þu me woldest gewissigan ; Ða cwæð se geonga mann to him . ic þe wille full hraðe secgan . ephese [3] hatte þeos burh . and heo wél gefyrn swá gehaten wæs. Ða þohte hé on his móde . and cwæð . to him sylfum . nu ic wæs of þam rihtan wege mines
552 ingeþances . ác betere hit bið *þæt* ic eft fare út of þysum porte ðylæs þe ic to swiðe dwelige . and for-þy þon*ne* ne cume to minum geferum þe me ær hyder sendon ; gewislice ic hér ongyten hæbbe *þæt* me hæfð gelæht fæste mines modes oferstige . *þæt* ic nát na
556 forgeare hu ic hit þus macige ; Eall he malchus rehte [eft] his geferum

529. spæce þær.
530. drifan ; em ; swylce.
531. ondréd he malchus.
533. her ; wundor (*for* wunder).
534. myccle.
537. sylfan.
538. éphesa ; gestaþelad.
539. oþran botlan getimbrad ; her ; mann ; spycð.
540. eall.
541. O. *inserts* ahenan (*sic*) *bef.* geþance.
542. nát na eftsona ; néfre gýt.
543. O. *ins.* æfre *after* wære ;

[1] Leaf 116. [2] gode, *alt. to* goda. [3] ephefe, *alt. to* ephese.

he heard how the men spake amongst themselves, and often and frequently swore allegiance to Christ, and they used no speech there save ever about Christ's name. When he heard such speech, then Malchus feared exceedingly, and he was utterly frightened thereat, and said in his mind, "Lo! whatever can this be that I hear wondrously here? At first I saw a great wonder, now I hear one still greater; yesterday evening no man could name Christ's name with safety, and now to-day on every man's tongue Christ's name is ever in the chief place." Then said he again to himself, "Truly it never seemeth to me that it can be true that this is the city of Ephesus, because it is all ordered in another manner and all built with other dwellings; neither does any man here speak in the manner of heathen men, but all after the customs of Christian men." Then he changed his thoughts again, and answered himself thus, "But again I know not, neither knew I ever yet, that any other city was near to us except Ephesus alone, here just beside the Celian Hill;" and he stood there still a little while, and thought within himself what truth there might be in it. Then he saw a young man, and went to the same, and began to ask him, and said, "Lo! well may it be with thee, good man! I earnestly desire to know from thee the right name of this city, if thou wilt inform me." Then said the young man to him, "I will tell thee full quickly; this city is called Ephesus, and it was thus called from a very early time." Then he thought in his mind, and said to himself, "Now I was in the right way in my inward thought, but better will it be that I go out of this town again lest I be too greatly bewildered, and so may not come to my comrades who erewhile sent me here; certainly I have here perceived that the over anxiety of my mind hath here seized me, so that I know not very certainly why I thus act." (He, Malchus,

butan; anra her on ne (*sic*) in celian.
544. litle; sylfan.
545. mann; *om.* him.
546. þan; ahsian; *om.* and cwæð; la wel gedo.
547. mann; *om.* georne; þysre.
548. wissian; *om.* mann.
549. byrig.
550. gefirn.
551. silfan; riht.
552. ac; *om.* hit bið.
553. minan.
554. geferan; sændan; ongyte (*for* ongyten hæbbe).
556. O. *ins.* eft *twice, after* he *and after* rehte; geféran.

hu him gelamp on eallum þisum þingum þa he eft heom[1] to com on þam scræfe þe wé ær fore-sædon . and þa heora seo wundorlice ærist eallum mannum wæs geopened and heora *þæt* halige líf eall geswutelod ; and hé malchus þa him swá wundorlice þuhte eall *þæt* he geseah and gehyrde . ða mid ðy þe he wolde gán ut of ðam porte . he ða on ælmes-mannes hiwe eode þyder full wel gehende þær man hlaf sealde to ceape . and ða he þyder com . he sona teah penegas of his bosme . and hí wið hlafe þam cepe-men sealde . and hi þa cype-men swiþe georne þa penegas sceawodon . and hí swilces feos fregnðearle wundredon . and hi þa penegas þær to wæfersyne beheoldon . and *fram* bence to bence heom betweonan ræhton [and] to sceawigenne eowodon . and heom betweonan cwædon ; butan tweon hit is soð *þæt* we ealle hér geseoð . *þæt* þæs uncuþa geonga cniht swiðe ealdne goldhord wel gefyrn[2] funde . and hine nu manega gear dearnunga behydde; Ða þa malchus geseah *þæt* man his penegas swa georne sceawode . he ondred him þa swiðe hearde . and eall þær he stód he cwacode and bifode . and for an wende *þæt* ælc þara manna hine gecneowe . and cwæð . þa on his geðance ; Wella min drihten . hwæt ic hér nu hreowlice hæbbe gefaren . ne mæg ic me nanes oþres wenan . þuton *þæt* hí nu me to decie gelædon . þonne ne mæg ic nán gewis bringan to minum geferum ; and þa beheoldon swiðe georne þa cype-men hine . and be him on geþance smeadon hwæt manna he beon sceolde; Ða cwæð . he to heom[1] eallum earhlicon wordum . La leof ic bidde eow swá georne tyðiað me þæs ðe ic gyrne . þær ge habbað þa penegas on handa . ateoþ hí swá swá gé willað . ne gyrne ic æt eow nanes hlafes . ac ealra manna bruce ge betst ægþres ge penega ge hlafa ; Ða he þus wæs to heom[1] sprecende . and swa hreowlice

557. eallan þisan þingan.
558. þan ; we eow oft foresædon ; MS. Jul. *om.* eow.
560. geswutelad ; he ; O. (fol. 20) *begins at* þuhte.
561. *om.* ða ; út ; þan.
562. *om.* wel.
563. mann.
564. *om.* his ; *om.* þam cepe-men.
565. cypmenn ; pænegas sceawadan.
566. fregenþearle wundredan ; his (*for* hi þa).
567. beheoldan ; bengce (*twice*) ; him ; ræhtan.
568. O. *ins.* and, *which* MS. Jul. *omits* ; sceawienne eówedan ; him ; cwædan.
569. tweón ; her ; þes.

[1] him, *alt. to* heom.

[2] Leaf 116, back.

afterwards related all to his companions, how it happened to him in all these things, when he came again to them in the cave, of which we before spake, and when their wonderful arising was revealed to all men, and their holy life was all manifested). And he, Malchus, when everything that he saw and heard seemed so wonderful to him, and as he desired to go out of the town, yet went he in the disguise of a beggar very near where they were selling bread in the market; and when he came thither, he at once drew pennies out of his bosom, and gave them to the market-men, in exchange for bread; and they, the market-men, looked at the pennies very earnestly, and they wondered enquiringly at seeing such money, and they beheld the pennies there as a curiosity, and handed them over amongst themselves from bench to bench, and showed [them] to be looked at, and said among themselves, "Without doubt that which we all see here is true, that this unknown young man hath found very long ago a very old gold-treasure, and hath hid it secretly now for many years." But when Malchus saw that they looked at his pennies so earnestly, he feared then very greatly, and all as he stood there he quaked and trembled, thinking only that every man recognised him, and said then in his thought, "Alas, my Lord, what! how pitiably have I now fared here! nor can I expect for myself anything else, but that they will now take me to Decius; then can I bring no certain news to my companions." And then the chapmen looked at him very earnestly, and considered in thought about him, what manner of man he might be. Then said he to them all with timid words; "Lo! Masters! I pray you very earnestly, grant me that which I seek; there ye have the pennies in hand, employ them even as ye will. I desire from you no bread, but ye, best of all men, may keep both pennies and bread."

570. swyþe; gefirn.
572. sceawede; ondréd; swyþe.
573. cwacede; bifede.
574. þare.
576. *om.* me; hy me her nu gelæccan and me to decie gelædan.
577. bringan nan gewiss; minan.
578. geferan; *for the clause* beheoldon . . . hine, O. *has* he beheold swyþe georne þa cypmenn hu georne hy hine beheoldan.
579. smeadan; mihte (*for* sceolde).
580. eallan earhlican worda.
581. tiðiað; *om.* ðe; gyrnan (*sic*).
582. pænegas; hy swa ge.
583. eallra; betst bruce ge ægþer.
584. to him was.

his ceap gedrifan hæfde . hí sóna ealle up stodon . and hine on heora handa heoldon . and him to cwædon ; Sege us hwæt manna þu sy . oþþe hwanon þu cumen sý . þe þú þus eald feoh gemettest . and þus ealde penegas hider brohtest . þe on gefyrn-dagum geslægene wæron on yldrena timan . sege ús nu *þæt* soðe buton ælcon lease . and we beoð þine geholan . and ealne wæg þine mid-sprecan; ne wé nellað þe ameldian . ác hit eall stille lætan . *þæt* hit nán man ne þearf geaxian buton us sylfum ; þa wæs malchus ofwundrod heora spræce . and þohte sarig on his mode . and cwæð . be him sylfum to *þam* cype-mannu*m* . syllice is me anum gelumpen . and earmlice hæbbe ic ana gefaren toforan eallum mannum geond þas wídan eorðan ; Ælcon oþran men is alyfed þe on þysan life byð gestreoned . *þæt* he of his yldrena gestreone hine sylfne fercian mote . ac me anon wreccan þæs nán þincg ne mæg gehelpan ; nu me is min agen ætwiten swilce ic hit hæbbe forstolen . and man mid witum ofgan willað æt me . *þæt* ic mid rihtan þingon begyten hæfde ; Ða *and*wyrdon þa cypemen . and him tocwædon . nese nese leofa man . ne miht þu us na swá bepæ[1]cean[2] mid þinan smeðan wordan . se goldhord þe þu gemettest and hine lange þedyrndest . he ne mæg beon forholen . nu hit swá upp is aboren ; he nyste hwylc *and*wyrde he heom[3] syllan sceolde for þam micclan ógan . þe him on mode wæs ; Ða hí gesawon *þæt* he stód þær stille . and him nan þincg ne geandwyrde . hí fengon him sóna ón . and becnytton anne wriþan eall onbutan his swuran . and hine þanon ealle atugan tomiddes þære cypinge . and hine man heold on middan þære byrig swá gebundenne . and hit sprang þa geond eall . and wæs sona wíde cuð . and ealle men geond þa byrig urnon þyder sona . and mid gehlyde ælc . cwæð . to oþran . *þæt* þær gelæht wære binnan þære

585. gedrifen ; Hy sona upp astódan.
586. heoldan ; cwædan.
587. hwanan ; þu þe.
588. gefirndagan.
589. geslagene wæran ; O. *ins.* casera *after* yldrena ; cf. l. 615 ; butan ælcan.
590. gehalan ; midspecan.
591. O. *ins.* nahwern (*sic*) *after* þe.
592. geahsian butan ; sylfan ; ofwundrad.
594. sylfan ; þan cypmannan ; anan.
595. eallan mannan gynd.
596. wyde ; Ælcan ; menn his (*sic*) alífed ; þyssan lífe.
597. gestryned ; gestryne.
598. móte ; anan wréccan ; mót (*for* mæg) ; helpan.
599. min ágen is ætwitan swylce.

[1] Leaf 117. [2] bepæcan, *alt. to* bepæcean. [3] him, *alt. to* heom.

While he was speaking thus to them, and had thus sadly driven his bargain, they at once all stood up, and held him in their hands, and said to him: "Tell us what manner of man thou art, or whence thou art come, since thou hast thus found old money, and thus hast brought hither old pennies which were struck in ancient days in the time of our ancestors; tell us now the truth without any lie, and we will be thy defenders, and thy advocates always; neither will we betray thee, but let it all be quiet, so that no man need learn it save ourselves." Then was Malchus much astonished at their speech and thought sorrowfully in his mind, and said about himself to the chapmen, "Strangely hath it happened to me alone, and miserably have I alone suffered before all men over this wide earth; to every other man who is born into this life it is permitted that he may support himself out of his ancestors' treasures, but to me only, wretch! may none of this avail. Now I am twitted about my own as if I had stolen it, and they will require of me by tortures that which I had obtained by right means." Then answered the chapmen and said to him, "Nay, nay, dear man, thou canst not so deceive us with thy smooth words; as for the gold-hoard which thou hast found and hast so long concealed, it cannot be hidden now it is thus discovered." He knew not what answer he should give them on account of the great awe which was in his mind. When they saw that he stood there still, and answered them nothing, forthwith they took him, and knitted a twist all about his neck, and all dragged him thence into the midst of the market, and they held him thus bound amidst the city, and it spread everywhere, and was straightway widely known, and all men over the city immediately ran thither, and with clamour each

600. æt me mid wítum ofgan wile; þingan.
601. andwyrdan; cýpmenn; tocwédan.
602. mann; *om.* us; spécan (*for* bepæcean).
603. hord (*for* goldhord); O. (fol. 22) *begins with* langa.
604. O. *ins.* na *before* beon.
605. him sellan; þan.
606. wæs on móde; hý gesáwan; heom.
607. andswarude. hy fengan; becnyttan.
608. anbutan; sweóran; þanan; tugan.
609. O. *om.* cypinge... þære.
610. gynd.
611. menn gýnd; urnan; *om.* þyder sona.
612. gehlíde; sæde (*for* cwæð to); *om.* þære byrig.

byrig án úncuð geong man þe yldrena gold-hord sceolde findan . and swiðe eald feoh þyder gebringan . þe man on fyrndagum sloh . and on ðæra yldrena casera[1] tíman notodon[2] . and þær wearð þa gegaderod wundorlice micel folc . and ealle men wafedon his anes. þær he gebunden stód him tomiddes . and ofer eall hlydende ælc man . cwæð . to oþrum: Ðys is sum ælþeodig man of suman oþran earde . ne gecnawe wé his nan þincg . ne hine ure nan ne geseah næfre mid his eagan ǽr; and he malchus ealle þa word gehyrde . and æfre wæs his uneaðnys wexende . and he þam folce æfre swa georne huru mid his eadmodnysse cwéman wolde . þæt he þurh his fullan eadmodnysse hreowan sceolde . forþy he ne cuðe ne ne mihte nane tale findan . ne he nyste to hwam he word sceolde cweðan; þa hine synderlice ælc man beheold . and hine nan man ne cuðe gecnawan . and þa þa he on þære micclan his modes wundrunge þær gestód dreorig . and swigende . þa arn him færunga to geþance . þæt he swiðe micelne truwan hæfde þæt his magas þagit on þære byrig leofodon . and his þæt mære cynn þe wæs swiþe namcuð eallum folce þe he þær binnan hæfde . and him þa for án þuhte þæt he þæs gewiss wǽre . þæt he þæs on æfen ælcne man gecneowe . and ælc gecneowe hine . and he þæs on morgen [3]nænne ne gecneowe . ne nán hine . oþþe nán þridde be him sylfum ne lét he buton swilce hé of his gemynde wære . and hé þá mid þam geþance on þæt folc beseah on ælce healfe . wolde . georne sumne man gecnawan . oþþe broðor . oððe mǽg . oþþe sumne þara þe him ǽr cuð wæs geond þa byrig; næs him ealles na þe sél þæs þe he georne hedde . ne mihte hé þǽr nænne geséon þe he gecnáwan cúþe . ac þa hé stód þǽr swá hreowlice ana to-

613. mann.
614. swyþe; fyrndagan.
615. O. *ins.* his *bef.* on; *om.* ðæra; casere; notede.
616. gegaderad wundorlic; menn; ánes.
617. þær þær.
618. mann; his geferan (*for* oþrum); mann.
619. úre nan hine.
620. *om.* ǽr.
621. weacsende; þan.
623. hreowsunge suman menn (*for* eadmodnysse).
624. niste.
625. sinderlice beheold ælc mann.
626. *om.* man; cúðe[c] gecnáwan; *om.* þa; hé; þére.

[1] casere, *alt. to* casera. [2] notode, *alt. to* notodon. [3] Leaf 117, back.

said to the other, that there had been taken within the city an unknown young man who must have found a gold-hoard of their forefathers, and so brought thither very old money which had been struck in former days, and made use of in the times of the elder Emperors; and then there was gathered a wonderfully great crowd, and all men gazed upon him alone, where he stood bound in their midst, and vociferating on all sides every man said to the others, "This is some foreign man of some other country; we know nothing of him, and none of us ever saw him before with our [*lit.* his] eyes." And he, Malchus, heard all these words, and ever was his uneasiness waxing, and he ever endeavoured at least thus zealously to please the people with his humility, that they might pity him for his entire humility; because he knew not, neither could find any argument, nor knew he to whom he should speak a word. Then every man separately beheld him, and no man could recognise him; and as he stood there sad and silent in the great astonishment of his mind, it suddenly occurred to his thoughts that he had very great confidence that his relatives still lived in the city, and his illustrious kindred which he had there within it were very well known by name to all the people; and it seemed to him strange that he was certain of this, that he thus knew every man in the evening and every man knew him, and afterwards in the morning he knew no one, nor no man him. No third thing besides he supposed concerning himself, save that it was as if he were out of his mind; and he then, with that thought, looked on the people on every side, earnestly desiring to recognise some man, either brother or kinsman, or some one of those who formerly were known to him about the city. He was not at all the better for that which he eagerly observed; he could not see any one there

627. stód; swugiende.
628. swyþe.
629. þagyt; *om.* on .. byrig; lyfedan. O. *ins.* æþele and *before* mære.
630. swyþe; eallan.
631. gewis; on éran éfen.
632. mann.
633. mergen.
634. sylfan; butan swylce ðe; gewit (*for* gemynde).
635. he þa; þan.
636. *om.* georne; broðer; mæg.
637. O. *ins.* manna *after* þara. O. *ins.* widan *after* byrig.
638. *om. second* þe; nænne þær.
639. cnæwan.

middes eallum þam folce . hit æfre be hi*m* micele swiðor ælc man spræc geond þa byrig . oþþæt hit wearð cúð on þære halgan cyrcan æt þam bisceop-stóle . and man cyðde þa*m* bisceope maríne . and þam port-gerefan þæt sylfe . and hí budon begen þæt man mal- chum swiðe wærlice heolde . þæt he ne ætburste . ác man hine mid micclan ofste to heom[1] gelædde . and his penegas forð mid him þe he þyder brohte mid him . and þa men þe malchum on cypincge heoldon hine sona þanon abrudon . and to cyrcan læddon . and hé þagit nán oþer ne wende buton þæt hí woldon hine gelædan to decie þam casere ; and he þa com to cyrcean . and he beseah on ælce healfe hwider he sceolde . and þæt folc wafigende him sáh eall onbutan . and he beseah on ælce healfe geornlice hwider hé sceolde . and þæt folc hine hæfde swa yfele swilce he sumes þinges scyldig wære . and ealle men hine fram stówe to stówe brudon . and to wundre tawedon . and him wæs swá úneaðe amang þam . and him eall þa eagan floterodon . and bitere teares aléton . and se bisceop and se portgeréfa namon þa his peningas . and hí beforan þam folce sceawodon and heora þearle wundrodon . forþi hí næfre ær ne gesáwon swilc feoh mid heora eagan þe wæs on ealdum dagum geslagen on decius caseres tíman . and wæs his anlicnys on agrafen . and his nama þær eall onbutan awriten ; Ða cwæð se portgerefa to malche ; Sege us nu hwær se ealda hord sy þe þu digellice fundest . and hine eall oþ nu bedyrndest þylæs þe þu his æt-sace . hér is se man full gehende þe sum þæt feoh [2]hæfð on handa þe þu hider brohtest . and þu hit him of þinu*m* handum sealdest ; Ða *and*wyrde malchus . and cwæð . to heom eallum . eall ic secge hér beforan eow eallum folc soð . and gif hit eower willa is ge magon me gelyfan . þæt ic næfre gít ne gemette gold- hord swa swá ge me onsecgað ; Ac ic wat angewis soð . þæt of minra yldrena gestreone me becom þis feoh on handa . and of þyssére ylcan byrig mangunge ic me þæt feoh geræhte . and hit

640. tomiddan eallan folce ; mycle swiþur ; mann.
641. geond þa byrig gehýrde (*for* spræc . . . byrig) ; wæs cuð.
643. *om.* hí ; budan þa begen.
644. swyþe ; O. *ins.* na hwern *before* ne ; ac.
645. him bam (*for* heom).

[1] him, *alt. to* heom.

[2] Leaf 118.

whom he was able to recognise; but while he stood there thus mournfully alone amidst all the people, every man throughout the city spake it about him much more, until it became known in the holy church, at the bishop's throne; and they told the bishop Marinus and the town-reeve the same news. And they both bade men keep Malchus very warily, that he might not escape; and they brought him to them with great haste, and his pennies also with him which he had brought with him thither; and the men who had seized Malchus in the market took him away thence immediately, and led him to the church; and he still expected nothing else but that they would lead him to Decius the emperor. He then came to the church, and looked about on every side wherever he could, and the gazing people pressed upon him all about, and he earnestly looked on every side wherever he could, and the people regarded him as evilly as if he were guilty of something, and all men dragged him from place to place and wonderfully insulted him; and he was very uneasy among them, and his eyes all overflowed and let fall bitter tears. Then the bishop and the town-reeve took his pennies and scrutinised them before the people, and wondered exceedingly at them, because they had never before seen with their eyes such coin, which was struck in old days in Decius the emperor's time, and his likeness was engraven thereon and his name written there all round. Then said the town-reeve to Malchus, "Tell us now where the old treasure is which thou hast secretly found, and concealed it all until now? Lest thou shouldst deny it, here is the man full close at hand, who has some of the money in his hands which thou broughtest hither, and thou gavest it to him out of thy hands." Then answered Malchus and said to them all, "I say all truth here before all you people, and if it is your will ye may believe me, that I never yet found a gold-hoard such as ye impute to me. But I know certainly of a truth, that from the possessions of my parents this money came into my hands, and in the traffic of this

646. þider; *om.* mid him; and hy þa menn.

647. cypinge heoldan; þanan abrudan; O. (fol. 22, back) *ends with* and to.

elles nahwær ne funde . ác ic þurh nan þincg ongytan ne mæg hu
672 me sy þus gelumpen *þæt* ic hit þus macige; Đa cwæð se port-
gerefa him to; Sege me nu hér openlice on hwilcere byrig þu
geboren wære . oþþe to hwilcere byrig þe to gebyrige; Đa cwæð
he him to andwyrde; Leof swa ic læte on minum geþance *þæt* me
676 to nanre byrig swa rihte ne gebyrige . swá to þissere byrig þæs ðe
me þincð; Leof þis is ephesa byrig þe ic on geboren wæs . and
aféded; Đa cwæð . eft se port-gerefa to malche; Gif þu hér on
porte geboren wære . and afeded . hwær synt *þonne* þine magas ðe
680 þe afeddon . and þe gecnawan cunnon; Lætan hí gelangigan hider
to þam bisceope . and lætan hí her beforan us forð gán . *þæt* hí for
þe sprecon . and gif hí on ænige wísan magon þe betellan; And he
malchus andwyrde . and his yldrena naman nemde . hwæt þæs
684 anes nama wæs . and hwæt þæs oþres næmnincg wæs; Đa ne ge-
cneow se port-gerefa þara namena nan ðing þe he þær namode . ac
he sona gelignode hine . and cwæð him to edwite; Nu þurh þinre
leasan tale ic hér ongyten hæbbe *þæt* þu eart án forswiðe leas
688 man . and wel canst gif ðu nede scealt lease tale findan; He þa
malchus nyste hwæt he cweðan sceolde . ac stód þér and hnipode .
and wæs swa lange stille *þæt* sume menn cwædon þe þær stodon;
Nis his talu nan þincg soþ . ne driſð hé butan folc-woh . and hine
692 to oþrum men hiwað . and his gebyrda mid þam bediglað . *þæt* he
huru on sume wisan heonan mæg ætberstan . and se port-gerefa
mid þysum wordum nam to malche fulne graman . and him[1] mid
eallum hete cidde . and hine þus axode . þu stunta . and se mæsta
696 dwæs þe æfre on þissere byrig mæst wæs . on hwilce wisan sceole
we þe gelyfan . and þinum ungewissum wordum . *þæt* we gecnawe
beon magon . *þæt* þu ðys feoh begeate of þinre yldrena gestreone;
her mæg geseon ælc man þe tel-cræftas ænig gescead can . and þisra
700 peniṗga ofergewrit hér eallum mannum openlice *þæt* geswutelað .
þæt hit mare is for án *þonne* þreo hund geara . and twá and hund-
seofontig wintra syððan ðyllic feoh wæs farende on eorðan . and
ealle men heom[2] mid tiledon . and *þæt* wæs sona on þam fyrmestan
704 dagan þe decius se casere to rixianne begann . and swilces feos nu

[1] Leaf 118, back. [2] him, *alt. to* heom.

same city I obtained the money, and have found it nowhere else; but I cannot at all understand how it has thus happened to me that I act thus." Then said the town-reeve to him, "Tell me now here openly in what city thou wast born, or to what city thou dost belong?" Then said he to him in answer, "Master, as I suppose in my mind, I belong to no city so rightly as to this city, as it appears to me. Master, this is the city Ephesus in which I was born and nurtured." Then said again the town-reeve to Malchus, "If thou wert born and nurtured here in the town, where are then thy parents who brought thee up, and can recognise thee? Let them be summoned hither to the bishop, and let them come forth here before us, that they may speak for thee, if they can answer for thee in any wise." And he, Malchus, answered, and named the names of his parents, what was the name of this one, and what was the naming of the other. Then the town-reeve knew nothing of the names which he there named, but quickly gave him the lie, and said to him tauntingly, "Now through thy false tale I have here perceived that thou art an exceedingly false man, and well canst, if thou shalt have need, find a false tale." He then, Malchus, knew not what to say, but stood there and bent down his head, and was so long still that some men said who stood there, "His tale is in no respect true, neither practiseth he other than a public deceit, but disguiseth himself as another man, and thereby concealeth his condition, that he may at any rate escape hence in some wise." And the town-reeve, with these words, conceived great wrath against Malchus, and with much anger chided him, and thus asked him, "Thou fool, and the greatest impostor who ever was chief in this city, in what wise can we believe thee and thy uncertain words, so that we may be certified that thou hast obtained this money from the possessions of thy parents? Here may every man see, who has any skill in the art of numbers, and the superscription of these pennies here showeth it openly to all men, that it is even more than three hundred and two and seventy years since the like money was current on the earth, and all men traded with it; and that was soon after the first days when Decius the

nan dæl nahwær nis amang þam feo þe we on þysum dagum notiað . and ure neode mide bicgað . and be þam þe þu ær tealdest þa ðu þine magas nemdest; hi wæron swá ær geo on ealdum dagum . swa ðæt nis nan swa eald man þe hí nu on þisne timan mage geþencan . oððe ær for fela gearan mihte gemunan swa gefyrn swá hí þine yldran wæron . nu stentst þu hér án geong man . and wylt þysre byrig ealde witan mid þínan lote bepæcan; Ac man sceall þe oþer gecyþan þæt þu us na lencg ne þearft mid þinre leasunge fercian . Ic gedó þæt man sceall þe wel fæste gewriðan . ægðer ge handa[1] ge fét . and þe eall-swa seo dóm-bóc be swilcum mannum tæcð . oft and gelóme swingan . and to ealre sorge tucigan . þonne scealt þu þines unþances þone hord ameldian þe þu sylfwilles ær noldest cyðan; Ða malchus þas word gehyrde þe se portgerefa him swá hetelice wæs tospræcende . he ofdræd sloh adún þær-rihte . and hine sylfne astræhte ætforan eallum þam folce . and þa cwæð . to heom eallum mid wependre stefne; La leof ic bidde eow þæt ælmyssan þæt ic mote anes þinges axian . and ic eow sona eall wille cyðan hwæt ic þence on minum geþance . þæs ic wolde leof axian gif ge me secgan woldon . hwær decius se casere sy . seþe hér [2]wæs on þissere byrig; Ða and-wyrde se bisceop him marinus . and cwæð to malche; Min leofe cild . nis nu todæg se casere on eorþan lifigende þe decius sy genemned . se casere þe ðu embe axast . he wæs gefyrn worulde . and swiðe fela geara synd nu agáne syððan he ge-wát of þysan life; Ða cwæð . malchus to þam biscope . to andwyrde; þæt is þæt án leof hlaford ðæs ic eallan dæg me onsitte . and þæt is sé án ége þe me swá swiðe . drecð on mínum móde . and nán man nele minon wordon gelyfan . ac ic bidde eow nu eadmodlice þæt ge after me ane lytle hwýlċ willan gán . ic hæbbe ful gehende ane feawa geferena . hí synd hér geond on þam scræfe æt celian dúne . ealles þyses gescéád ge magon buton tweon gelyfan; Ic þeah-hwæðere þæt wát to soþan þingon þæt wé fram decie þam casere ealle ætgædere flugon . and

[1] hande, *alt. to* handa.

[2] Leaf 119.

emperor began to reign; and now there is no piece of such money anywhere among the money which we in these days make use 732
of, and buy our necessaries with. And as to those of whom thou erewhile didst tell, and name as thy kinsmen, they lived so long ago in olden times that there is no man so old that he can now at this time recollect them, or for many years previously 736
could remember so long ago as they, thy parents, lived. Now standest thou here, a young man, and desirest to delude with thy deceit the old counsellors of this city. But thou shalt be taught otherwise, that thou needest no longer uphold us with thy lies. 740
I will give orders that they shall bind thee very fast, both hands and feet, and scourge thee often and repeatedly, even as the statute-book teacheth concerning such men, and afflict thee with every sorrow; then shalt thou, in spite of thyself, reveal the trea- 744
sure which thou wouldest not before make known of thine own will."

When Malchus heard these words which the town-reeve was speaking to him so angrily, he, affrighted, cast himself down 748
straightway and prostrated himself before all the people, and then said to them all, with weeping voice, "Lo, Masters! I pray you this charity that I may ask one thing, and I will at once make known to you all that I think in my thought. This, master, I 752
would ask, if ye would tell me, where is Decius the emperor, he who was here in this city?" Then answered him the bishop Marinus, and said to Malchus; "My dear child, there is not to-day the emperor living on earth who is named Decius; the em- 756
peror whom thou askest about, he lived in the world long ago, and very many years are now past since he departed from this life." Then said Malchus to the bishop in answer, "That is the one thing, dear lord, which oppresses me all day, and that is the 760
one fear which so greatly afflicts me in my mind, and no man will believe my words; but I pray you now humbly that ye will follow after me a little while. I have very near at hand a few companions; they are here, yonder in the cave on the Celian Hill; ye 764
may believe without doubt the meaning of all this. Nevertheless, I know it to be a true thing, that we all fled together from Decius

wé his ehtnysse lange þolodon . and nu to-niht ic geseah mid minum eagum þæt se ylca decius into ephesa byrig ferde . and ic and mine geferan on ephesa byrig hamfæste wæron . ác for his micclan ehtnysse þanon ealle we flugon geond to þære dune . and on þam scræfe lágon ealle þas niht fram decie behydde . ác me todæg swa wundorlice is gelumpen . þæt ic þurh nan þincg ne mæg gecnawan hwæðer þys sy ephesa byrig . þe elles ænig oþer; Ða malchus eall þus ge-sprecan hæfde . þa þohte se bisceop marínus wundrigende on his móde . and cwæð to eallum þam folce; Ðis is to soþan sum wundorlic gesihð þe god ælmihtig þysan geongan menn onwreogan hæfð . ác uton nu ealle swiðe gearwe arísan . and mid him þyder geond gán . and se bisceop marínus sona arás . and mid himí se port-gerefa . and þa yldostan port-men . and forð mid micel menio ealre þære burh-ware . and þyder ealle mid micelre arwurðnysse eodon . and to þam scræfe genealæhton . and malchus eode þa on fore-weardan into his þam halgan geferan . and se bisceop marinus æfter him inn eode . and syððan æfter him sume[1] þa yldestan arwurðe men into þam scræfe eodon . and mid þy þe hí in becómen þa gemetton hí on þa swiðran hand ane teage . seo wæs geinsæglod mid twam sylfrenan insæglan . þe þa twægen getreowfæste menn ðær-inne ledon . þa decius se casere hét þæt scræf forwyrcan swá we ær beforan rehton . þæt þa insægla wæron eft to swutelunge hwæt man þær-inne funde þonne se tima gewurðe eall-swa god wolde . þæt þa gewurðan sceolde . and man bær þa út þa teage and man ealle þa burh-ware hét gelangian . and hí eallan folce eowde . and hí nán man ne ún-insæglode ær hí ealle þyder comon; Syððan hí ealle þær ætforan þam bisceope gederode wæron . þa feng se port-geréfa to þære tege . and he on gewithysse ealles folces hi un-insæglode . and hi sona unhlidode . and þær-inne funde ane leadene tabulan eall awritene . and þa hí openlice rædde; þa com he to þære stæf-ræwe þær he þæt wórd funde awriten . and he hit þa rædde eall-swá . þæt hi fram decie þam casere flugon . and his ehtnysse þoledon; Maximianus wæs þære[2] burh-gerefan sunu . malchus . martinianus . dionisius .

[1] Leaf 119, back. [2] þær, *alt.* to þære (*wrongly*); *read* þæs?

the emperor, and we suffered long his persecution, and now last night I saw with mine eyes that the same Decius went into 768
Ephesus, and I and my companions were resident in the city of Ephesus: but on account of his great persecution we all fled thence to the hill yonder, and all lay in the cave this night hidden from Decius. But to-day it has befallen me so wonder- 772
fully that I cannot by any means recognise whether this be the city of the Ephesians or else any other." When Malchus had spoken all thus, then the bishop Marinus thought, wondering in his mind, and said to all the people, "This is of a surety a won- 776
derful vision which God Almighty hath revealed to this young man; but let us now all very quickly arise, and go with him thither yonder." And the bishop Marinus straightway arose, and with him the town-reeve and the chief townsmen, and [went] 780
forth with a great multitude of all the population; and all went thither with great solemnity, and approached the cave. And then Malchus went on before to his holy companions, and the bishop Marinus went in after him, and next after him some of the 784
chiefest honourable men went into the cave. And when they entered in, they found on the right hand a casket, which was sealed with two silver seals, and which the two faithful men had laid therein when Decius the emperor bade the cave to be built 788
up, as we related earlier before this; that the seals might be afterward as evidence of what they should find therein, when the time should come even as God willed that it was to come. And they then bare out the casket, and bade summon all the citizens, 792
and showed it to all the people, and no man unsealed it before they were all come thither. After they were all gathered there before the bishop, then the town-reeve took hold of the casket, and unsealed it in the witness of all the people, and 796
quickly uncovered it, and found therein a leaden tablet all written upon; and then he openly read it. Then he came to the row of letters where he found the word written, and he also read it, that they fled from Decius the emperor and suffered his 800
persecution: "Maximianus, who was the son of the city-reeve, Malchus, Martinianus, Dionysius, Johannes, Seraphion, Con-

iohannes . seraphion . constantinus; Đys synt þa halgan þe æfter
772 decies þæs caseres bebode on þyson scræfe wæron mid weorc-stane beworhte . and wytt theodorus . and rufínus . heora martyrrace awriton . and hí her-inné mid þyson halgan uppon anum stáne ledon . and þa þa hí *þæt* gewrit ræddon . hí ealle wundrigende
776 wæron . and god ælmihtigne ánon móde wuldredon . and mærsodon . for þam micclum wundrum þe he þǽr geswutolode . and ge-uþe eallum mannum; and hi ealle anre stefne godes þa halgan martyras heredon þǽr hí on þam scræfe ealle on gerǽwe sæton .
780 and eall heora neb-wlite wæron swilce róse . and lilie[1]; and se bisceop and eall seo mænio feollan adúne on þa eorðan . and hí to þam halgan hi ge-bædon . and eall þæt folc god ælmihtigne bletsodon . [2]and wurðodon for his micelan mild-heortnysse . þæt he
784 swilce wundra heom geopenian wolde; and hi þa halgan martyras on þam scræfe sæton . and þam bisceope maríne . and þam yldestan mannum be endebyrdnysse rehton hu hi hit macedon on decius caseres tíman . and hu manega earfoðnyssa [hi under
788 him gebidon . and fela oðre þing hi][3] heom[4] þǽr geopenode þe on his dagum gewurdon . and hu oþre martyras under his ehtnysse þrowedon . eall swá wé ǽr on fore-weardan þysre race rehton; And se bisceop marínus . sona æfter þam gódan
792 casere sende theodosie ærend-gewrit þe on þyson andgite wæs gediht; Ic grete þe leof eadmodlice . and ic bidde þinne þrymfullan cyne-scype . þæt þu to us cume swá þu raþost mæge þæt þu þa micclan mærða mage geseon þe god ælmihtig eallum mancynne
796 geuþe . and he[5] hi on þines anwealdes tíman hæfð geswutelod; Vs is cumen leof leoht ofer eorðan . and we habbað mid ús þone leoman rihtes geleafan . and us seo towearde ærist ealra manna is

773. O. (fol. 18) *begins with* hiora martyrrace.
774. O. awritan; hy; þysan; uppan anan.
775. geledan; *om.* þa; hy; rǽddan; hy; wuldriende.
776. wæran; anan.
777. mærsedan; þan micclan wundran.
778. eallan mancynne.
779. hy; O. *om.* ealle on gerǽwe; sætan.
780. hiora; wæs swylce rosan and lilian.
781. mænigu; adun; *om.* þa.
782. þan; gebǽdan.
783. bletsaden; wurðaden.
784. swylce; hiom.

[1] bleowon *follows, but is struck out.*
[2] Leaf 120.
[3] hé *instead of words in brackets.*
[4] him, *alt. to* heom.
[5] hí, *alt. to* he.

stantine: these are the Saints who, according to the command of Decius the emperor, were enclosed with wrought stones in this cave; and we two, Theodorus and Rufinus, wrote their martyrology and laid it herein, with these Saints, upon a stone." And when they had read that writing, they were all wondering, and with one mind praised and magnified God Almighty for the great wonders which He had manifested there, and granted to all men; and they all with one voice praised the holy martyrs of God where they sat all in a row within the cave; and all their countenances were like roses and lilies. And the bishop and all the multitude fell down upon the earth, and prayed to the Saints; and all the people blessed and worshipped Almighty God for His great mercy, in that He deigned to reveal to them such wonders. And they, the holy martyrs, sat in the cave, and related in order to the bishop Marinus and to the chiefest men how they had acted in the time of Decius the emperor, and how many distresses they suffered under him, and many other things they there revealed to them which had happened in his days, and how other martyrs suffered under his persecutions, all as we related before in the former part of this story.

And the bishop Marinus sent immediately afterwards a letter to the good emperor Theodosius, which was indited to this effect: "Humbly I greet thee, my lord, and I pray thy glorious kingship that thou come to us as quickly as thou canst, that thou mayest see the great miracles which God Almighty hath granted to all mankind, and He hath manifested them in the time of thy reign. My lord, light is come to us upon the earth, and we have with us the brightness of the true faith; and the future resurrection

785. þan; sætan; þan (*twice*).
786. mannan; O. *inserts* eall *bef.* be; rehtan; macedan.
787. decies; *after* earfoðnyssa O. *ins.* hy under him gebidan . and fela oðre þing, *followed by* hi hiom þær.
788. ge-openedan.
791, 792. rehtan; þan sendan þan godan casere (*for* þam gódan casere sende); þysan andgyte.
793. *om.* ic.
794. þu leof swa þu raþost mæge to us cuman wille.
795. eallan.
796. *om.* he.

nu gecyðed þurh opene tacna . and godes halige martyras syndon
800 arisene . and embe þæt spæce habbað to man-cynne; þa se goda[1]
casere theodosius þæt gewrit geræd hæfde . he arás þa of þære
flora . and of þam wacan sæcce þe he lange on-uppan dreorig wæs
sittende . and he þancode gode ælmihtigum . and ofer eall cly-
804 podę; we þanciað þe mæra scyppend . þu ðe on heofonum and
on eorþan eart cyninęg . and wealdend; we andettað þe leofa
hælend . þu þe ænlic eart þæs lyfigendan godes bearn . we wul-
driað þe inweardre heortan . þæt þu us woldest on eorðan þinre
808 [rihtwisnysse sunnan on-eowan . and us on . . . wræc-siðe onlihtan
þinre micelan][2] mildheortnysse leoman[3] . ne ðu leof ne mihtest
getemian þæt mire (*sic*) andetnysse leoht-fæt sceolde acwyncan . þe
began of mire (*sic*) yldrena leoht-fæte scinan; Constantinus þæs
812 æðelan . and þæs we gelyfað leof þines ge-corenan . and he sona mid
micclan ofste fram constantinopolim þære byrig swiðe mid his
crætum[4] to ephese ferde . and eall seo burh-waru sáh út ætgædere
ongean þæs caseres tocyme . and se bisceop swíðe eadmodlice eode
816 ongean hine . and mid þam yldestan mannum hine to þam scræfe
læddon; And hí stigon þa mid ðam casere up to cælian dune . and
genealæhton þam halgan þe on þam scræfe wæron . and hí þa halgan
martyras eodon þa ongean þone casere . and sona swa hi him on
820 besawon eall heora neb-wlite ongann to scinenne swilce seo þurh-
beorhte sunne . and he þa eode inn se casere . and hine sylfne
æt-foran þam halgan þær adune astræhte . and hí arærdan hine of
þære flora . and he þa beclypte hi ealle . and for þære micelan
824 blysse synderlice he weop ofer ælcne . and his heorte wæs fægni-
gende . and mid þam mæstan gefean he cwæð . to þam halgan;
Eall me þincð þæt ic eow geseo hér swá beforan me swilce ic ful ge-
hende wære þam hælende urum drihtne . and hine mid minan
828 eagan eahsynes beheolde þa he lazarum of byrgenne awehte . and
nu me þincð eac swilce ic stande gesewenlice æt his wuldorfullan

798. eallra; *om.* is.
802. þan.
803. þancede; cliopede.
804. of (*for* on); heofonan.
805. *om.* on; cyninge.
806. *om.* þu; þe þæt ænlic; lyfiendan.
807, 808. O. *has* eorðan þire rihtwisnysse sunnan on-eowan . and us on [*illegible*] wræc-siðe onlyhtan þyre micelan mildheortnysse leoman . ac ðu leof; &c.

[1] gode, *alt. to* goda. [2] *supplied from* O. [3] æteowan *inserted here.* [4] Leaf 120, back.

of all men is now made known to us through open signs, and God's holy martyrs are arisen, and have speech with mankind concerning it." When the good emperor Theodosius had read the letter, he arose from the floor and from the mean sacking upon which he had long been sitting sadly, and he thanked God Almighty and cried aloud, "We thank Thee, great Creator, Thou Who art King and Ruler in heaven and earth; we confess Thee, dear Saviour, Thou Who only art the Son of the living God; we glorify Thee with inward heart that Thou hast willed to show us on earth the sun of Thy righteousness, and to enlighten us in our exile with the light of Thy great mercy. Thou wouldest not, Lord, permit that the lantern of my confession should be quenched, which began to shine from the lantern of my fathers; [viz.] of Constantinus, the noble one, and Thy chosen one, Lord, [as] we believe." And he immediately went swiftly with great haste in his chariot from the city Constantinople to Ephesus, and all the citizens went down together towards the emperor's coming, and the bishop very humbly went to meet him, and, with the chiefest men, led him to the cave. And then they ascended the Celian Hill with the emperor, and approached the Saints who were in the cave: and they, the holy martyrs, went then to meet the emperor; and as soon as they looked upon him, all their countenances began to shine like the thoroughly bright sun; and he, the emperor, then went in, and there prostrated himself before the Saints. And they raised him from the floor, and he then embraced them all, and for the great bliss he wept over each one severally, and his heart was rejoiced, and with the greatest gladness he said to the Saints, "It quite seemeth to me, since I see you here thus before me, as if I were very nigh at hand to the Saviour Our Lord, and beheld Him with my eyesight when He awaked Lazarus from the tomb: and now it seemeth to me just as if I stand visibly before

811. ꝑinra; Constantines.
813. constantinopoli.
814. efste (*for* ferde).
815. swyðe.
816. þan yldstan mannann (*sic*); þan.
817. lædden; hy stigan; þan; upp.
818. genealæhtan þan; þan; wæran. *Here* O. *ends.*

mægen-þrymme foran . and his agene stefne gehyre swá swá hit toweard-lic is to gehyranne . þonne on his micclan to-cyme ealle menn gemænelice þurh-wuniað. Đa cwædon hi; Nu nu; god ælmihtig þe eac ge-unne þæt þu on myrhðe libban móte . and we willað beon for ðe inne gelóme þæs god biddende . þæt lif ðe on þære halgan geleaffulnysse . and on þines geleafan strengþe . and þin rice on sibbe gehealde . and þæt ure hælend þæs lyfigendan godes sunu . þe on his naman wið ealle fynd gescylde . ge on þyson life ge on þæm toweardan; him to wuldre ðe on ecnysse leofað . and rixað mid fæder . and mid suna . and mid ðam halgan [gaste][1] on ealra worlda [wor]uld[1] a buton ende . amen.

[1] *Part of these words cut away.*

His glorious Majesty and hear His own voice as it is to be heard in the future, when at His great Advent all men universally shall continue."

Then they said, "Now, now, may God Almighty grant also that thou mayest live in joy; and we will be for thee [here] within oftentimes praying God for this, that He will preserve thee in holy fulness of faith, and in the strength of thy belief, and thy kingdom in peace; and that our Saviour, the Son of the living God, may shield thee in His Name against all enemies, both in this life and in that which is to come."

To His glory Who liveth to eternity, and reigneth with the Father, and with the Son, and with the Holy Ghost to all ages of ages, ever without end. Amen.

NOTES TO VOL. I.

The MSS. are as follows:—

A. (*or* Jul.) = Cotton MS. Julius E. 7, adopted as the text.

B. = MS. Bodley N. E. F. 4. 12 (now Bodley 343); described by Wanley, p. 15. See Hom. X.

C. = MS. Corpus Chr. Coll. Camb., S. 8 (now 198); described by Wanley, p. 125. Hom. V, XV.

D. = MS. Corpus Chr. Coll. Camb., S. 17 (now 303); described by Wanley, p. 133. Hom. XII, XIII, XVI, XVII, XIX (latter part).

E. = MS. Corpus Chr. Coll. Camb. S. 9 (now 302); described by Wanley, p. 128. Hom. XII, XVII.

F. = MS. Corpus Chr. Coll. Camb., S. 5 (now 162); described by Wanley, p. 116. Hom. XIII.

G. = Gloucester Fragments, edited by Prof. Earle. Hom. XXI.

J. = MS. Junius 23, in the Bodleian Library; described by Wanley, p. 36. Hom. XVII, XVIII, XIX (latter part).

O. = MS. Cotton, Otho B. 10 (British Museum); described by Wanley, p. 190. Much burnt. When perfect, it contained Homilies II, III, IV, V, VI, VII, XV, XX, XXI, XXIII.

U. = MS. in the Cambridge Univ. Library, marked Ii. 1. 33; described by Wanley, p. 162. Hom. X, XV, XVI, XIX, XX.

V. = MS. Cotton, Vitellius D. 17 (British Museum); described by Wanley, p. 206. Much burnt. When perfect, it contained Homilies III, V, VII, VIII, IX, X, XV, XIX, XX, XXII.

W. = MS. in the Camb. Univ. Library, marked Ii. 4. 6; described by Wanley, p. 160. Hom. XII, XIII.

Besides these, there are copies of Hom. XIII in MS. Junius 22 and MS. Cotton, Faustina A. 9; also of Hom. XVII in MSS. C. C. C., S. 6 and C. C. C., S. 14, and in MS. Junius 24. See also note to Hom. I, p. 544.

Preface.

Page 4, l. 46. I print in a metrical form all the pieces in which a metrical rhythm can be traced; and I mark the dots, or stops, as they exist in the MS. These dots almost invariably occur at the *end* of a line or at the place where the metrical pause occurs in the *middle* of one.

Page 6, l. 57. Perhaps two metrical lines are intended, as follows:—

"and his halgena wundra . wurðiað hine.
forþan þe hé worhte . þa wundra þurh hí."

Page 8. As the numbering of the chapters is faulty (see the foot-notes), I adopt the true numbering given on pp. 9 and 11.

Homily I: Nativity of Christ.

I have since found that there *is* another copy of this Homily, viz. in MS. Bodley 343 (formerly N. E. F. 4. 12), at fol. 155. Wanley (p. 24) calls it Homily LXXV in that MS., of which he says—'*Desideratur Rubrica, quam hanc fuisse conjicio*: In Die Nativitatis domini nostri iesu christi.' He gives the opening words of the Homily as follows—"A la gebroðræ arærеð eowre heorte to ðam heofenlice gode mid soðe ileafe . for ðisse halgæ dæge . and lufiæð eowre hælend þe mid eadmodnesse to us com nu to-dæg on soðe menniscnesse acenned of mariæ þet halige mæden." It will be seen that the wording at first differs from that of the text, but gradually approaches it. It is a late and inferior text, so that very little would have been gained by collating it; almost the only gain is the word *wile* in l. 170, as already said in the note on p. vi. A sufficient idea of the readings of this MS. can be gained by observing the readings marked "B." in the foot-notes to Homily X.

Wanley gives the concluding words of this copy thus: "To þam us læde þe leofæ drihten Crist. þe þe is soð wisdom and sawle lif þe ðe mid his ece fæder . and mid þam halgæ gastæ leofæð and rixæð a on ecenesse. Amen."

Compare this with the conclusion on p. 24.

Homily II: St. Eugenia.

"St. Eugenia suffered at Rome under Valerian about the year 257, and is mentioned by St. Avitus, though we have no authentic acts of her sufferings, those recited by Metaphrastes and Surius deserving no notice."—Butler.

Page 24. There is only one other copy, that in MS. O. This MS., now much burnt, was perfect when Wanley described it. He tells us that Homily VIII (fol. 54 in that MS.) began thus: "Mæg gehyran se þe wile be ðam halgan mædene eugenian philippes dohtor." The fragment now left begins at fol. 10 of the MS. as now re-bound, corresponding with p. 32, l. 117. I have given such variations as I could decipher in the foot-notes to pp. 32, 34, 36, 38, 40. Fol. 11 of O. begins in the middle of l. 189 (p. 36).

For the translation of this Homily, I am myself responsible; see p. vii, note 1.

P. 38, l. 214. MS. geræfa, *altered to* gerefa. In all such cases, I give the corrected reading, and I have generally given both the original and the corrected reading in the foot-notes. I note here a few cases in which I have neglected to give the original reading. In some undoubted cases of error, I have forgotten to note the original reading at all.

225. MS. gewyten, *altered to* gewytan.

P. 40, l. 256. MS. heroden, *alt. to* herodon.

259. MS. welhreowen, *alt. to* welhreowan.

P. 42, l. 282. MS. eahte, *alt. to* eahta.

297. geræfan, *alt. to* gerefan; ræðum, *alt. to* reðum. (I may add that the scribe frequently alters æ to é, and e to a).

P. 46, l. 378. MS. cyðeres, *alt. to* cyðeras.

380. MS. martyres, *alt. to* martyras.

P. 48, l. 394. MS. hande, *alt. to* handa.

Homily III: St. Basil.

The life of St. Basil the Great, bishop of Cæsarea (born A.D. 329, died Jan 1, 379), is given by Alban Butler under June 14. Jan. 1 is the day of his death; June 14, the day of his ordination as bishop.

Of this Homily there are two other copies, viz. in MSS. O. and V., both of which are much burnt. I give such variations as I could decipher.

Wanley (p. 191) says that the Homily was No. III in O., and began on fol. 17, with the words:—"Basilius wæs gehaten[1] sum halig biscop. se wæs fram cyldhade swiðe gehealdsum." As now bound up, the Homily begins on fol. 3.

But the most remarkable fact is that already mentioned in note 1 on p. 70, that, *besides* the copy of this Homily near the beginning of MS. O. (as now bound up), there is a *second different* copy of it in the very same MS. at fol. 50. Now, as Wanley's full description gives no hint of any second copy in this MS., I can only suppose that a fragment of MS. V. (also badly burnt) has found its way *into* this MS. in the process of the attempt to restore and re-bind these two much damaged MSS. I have denoted the readings of this second copy by "O_2" but I suspect "V." should have been used instead. It will be observed that O_2 begins about l. 334, whilst V. *apparently* ends at l. 301, just a little earlier.

P. 50, l. 10. MS. græcum, *alt. to* grecum.

P. 52, ll. 28, 30, 32, 33, 36. The words *secgan, secan, ferde, egypta, twelf, ferde, eft*, all originally had *æ* for *e*. So also *ferdon* in l. 56.

P. 56, l. 117. We may notice the form *bena*, used as a dative. In l. 112, it is really plural.

P. 58, l. 133. Note *æt þæra dura*, datives in *-a*.

P. 66, l. 263. MS. æt-æwòd, *alt. to* æt-ewod.

P. 78, l. 482. MS. afædde, *alt. to* afedde.

P. 84, l. 580. MS. þæs, *alt. to* þes.

Homily IV: St. Julian.

St. Julian was martyred on Jan. 6, 313. On account of that day being the Epiphany, the festival of St. Julian was kept on various days in different churches, two of these days being Jan. 9 and Jan. 13. This explains the allusion to the *Ides* of January; see note 1, p. 91.

The only other copy is the fragment in O., beginning at l. 27; see p. 92, note 1, and the variations given. Wanley (p. 191) says that it was formerly Homily V in that MS., and began on fol. 32, back, with the words: "Iulianus wæs gehaten sum æþele godes þegn on egypta lande."

P. 96, l. 104. MS. ægyptiscan, *alt. to* egyptiscan.

Homily V: St. Sebastian.

St. Sebastian was shot to death with arrows at Rome, A.D. 288.

[1] I read it *haten*, as noted on p. 50.

Baring Gould, in his Lives of the Saints, under June, p. 251, has the following account, almost in the same words as that by Alban Butler:—

"June 18. SS. *Marcus and Marcellinus*, A. D. 286. Marcus and Marcellinus were twin brothers of a noble family in Rome, who had been converted and baptized in their youth, and were married. Diocletian ascended the imperial throne in 284, and, before he issued his edict of persecution, the Christians in the capital and elsewhere suffered from popular tumults, or the illwill of cruel magistrates. Marcus and Marcellinus were thrown into prison, and condemned to be beheaded by Chromatius, the lieutenant of the prefect of Rome. Their friends obtained a respite of thirty days, in which they hoped to prevail on them to comply with the laws, and adore the gods of the state religion. For this purpose they were removed from prison to the house of Nicostratus, the registrar. Tranquillinus and Martia, their parents, in company with their wives and little ones, visited them, and endeavoured to shake their constancy by their tears. But St. Sebastian visited them and encouraged them. He succeeded in converting both Tranquillinus and Martia, and afterwards, by loosening the tongue of Zoe, the wife of Nicostratus, converted him also, and soon afterwards Chromatius, who set the Saints at liberty, and, abdicating the magistracy, retired into the country.

"Marcus and Marcellinus were hidden by a Christian officer named Castulus, in his apartments in the palace of Diocletian, but were betrayed by a false Christian, Torquatus, and were retaken. Fabian, who succeeded Chromatius, ordered them to be tied, and their feet to be nailed to a wooden post. The brothers bore their pains with great cheerfulness, and sang, 'Behold, how good and joyful it is, brethren, to dwell together in unity.' After having been thus exposed for a day, they were run through with lances. Their bodies were laid in the catacomb which has since borne their name, and are now in the Church of SS. Nicholas and Praxedes, in Rome."

There were once three other copies of this Homily, viz. in MSS. C., O., and V. That in O. has (I think) disappeared, owing to the injured state of the MS. Wanley (p. 191) says that it began, in O., at fol. 39, back, with the words: "Sebastianus hatte sum halig godes þegn . se wæs lange on lare." By a curious error, he calls it Homily V, though he has already marked the preceding Homily with the same number.

The various readings from C. and V. are given in the foot-notes. A considerable portion of the copy in V. is legible, and the MS., when perfect, must have been a very good one.

Homily VI: St. Maur.

St. Maur, a disciple of St. Benedict, died Jan. 15, 584.

The only other copy, in O., has entirely perished. Wanley (p. 191) says it began on fol. 27, with the words: "Maurus wæs haten sum swiþe halig abbod."

Note to St. Maur; p. 153, l. 73. St. Faustus, one of St. Benedict's disciples and a companion of St. Maur, wrote the life of the latter; it was edited by the Bollandists from various existing MS. The following is the description of the donation of the Relics to St. Maur [Acta Sanctorum, i. p. 1042], cap. iii. 19: "Honoratus the monk presented St. Maur with a magnificent gift,

viz. an ebony casket containing certain relics and a brief letter. These St. Benedict had specially ordered to be given. They consisted of three fragments of the wood of the true Cross, and certain relics of the holy Mother of God, and of St. Michael the Archangel, to wit, a fragment of a red hanging belonging to a chapel [or altar] dedicated to him [Sanctique Michaelis Archangeli, ex palliolo rubeo sanctæ scilicet ejus memoriæ], and some relics of St. Stephen the protomartyr, and blessed Martin the Confessor of Christ." Upon this Mabillon [or rather, Dom. Theodoric Ruinart, author of the Apologia St. Mauri, forming the first Appendix] in his Annales Ord. S. Bened. i. 651, remarks that certain people have ridiculed the idea of a relic of St. Michael, as if St. Faustus had meant that the "palliolum rubeum" was a red vestment which had been worn by St. Michael the Archangel. But, he says, every one versed in ecclesiastical lore knows that, in the language of St. Faustus' time, the phrase "memoria sua" meant a chapel or cell or altar dedicated to the person indicated. The altars and shrines of the Saints were hung, both for convenience sake and out of honour and reverence, with tapestries and such-like stuffs, and these were called *Pallia*, or Pallæ, or Palliolæ. The faithful who visited the shrines were accustomed, out of devotion, to kiss these hangings and apply them to their bodies if suffering under disease, and would always esteem it as a most precious gift, if they were allowed to carry away with them a few threads, or a fragment, and would venerate them as relics.

This we learn from St. Gregory of Tours and other writers of his age. Indeed, even flowers which had been placed on the altar, or drops of oil from the lamps, or fragments of wax from the candles, were looked on as relics.

For this we have not only the testimony of St. Gregory of Tours, but that of the Fathers, such as St. Jerome, St. Augustine, St. Gregory the Great, &c. Every one knows, as St. Leo and St. Gregory the Great and others relate, how often miracles were said to be wrought by means of handkerchiefs which had been laid on the tombs of the Apostles.

The particles of the Palliolum from the "Memoria" or altar of St. Michael, which St. Benedict gave to St. Maur, were taken from a hanging or palliolum with which the altar of St. Michael was covered.

Homily VII: St. Agnes.

St. Agnes suffered about A.D. 304 or 305. The account of her sufferings is given by St. Ambrose of Milan.

The only other copies are those in O. (collated as far as legible, though very little remains) and in V., now entirely destroyed. Wanley (p. 191) says that the copy in O. began at fol. 48 with the words: "Ambrosius bisceop binnan mediolana . afunde on ealdum bocum be þare eadigan agne." The copy in V. began at fol. 211, back.

In all three MSS. the story of the martyrdom of St. Agnes is followed by another piece, called (in O.) Passio Sanctorum Johannis et Pauli. See p. 186. The day of SS. John and Paul is June 26. They were officers in the army of Julian the Apostate, and were martyred about A.D. 362.

The connection with St Agnes appears in l. 321, p. 188.

Homily VIII: St. Agatha.

St. Agatha suffered at Catania in Sicily, A.D. 251. Note the reference to Mount Etna, l. 218; and see note 1, p. 209. The emperor mentioned in l. 4 is Decius.

Wanley (p. 208) says there was another copy of this Homily in V., fol. 217, beginning: "Agathes wæs geciged[1] sum gesælig mæden on ðære scire sicilia." It is now destroyed.

We may compare the A.S. homily with the Middle English legend of St. Agatha printed in Altenglische Legenden, Neue Folge, ed. Horstmann, 1881, p. 45.

Homily IX: St. Lucy.

St. Lucy of Syracuse was martyred under Diocletian, A.D. 304. Her day is Dec. 13, but her story is inserted here on account of her connection with St. Agatha; see l. 1 of the Homily.

Wanley (p. 208) tells us that there was another copy in V., fol. 220, back, also following immediately upon the Homily of St. Agatha. It is now destroyed. Compare the Middle English legend of St. Lucy, ed. Horstmann, as above, p. 17.

Homily X: Chair of St. Peter.

On Feb. 22 was commemorated the Chair of St. Peter at Antioch, i.e. the day of St. Peter's consecration as bishop of Antioch before his subsequent consecration at Rome; see p. 221. Alban Butler refers us to Eusebius, Origen, St. Jerome, St. Innocent, and others.

At l. 200 begins the story of St. Petronilla, St. Peter's daughter, whose proper day is May 31.

Other copies exist in B. and U. I give the readings of U., and selected readings from the late and ill-spelt copy in B. Wanley (p. 208) tells us that there was a copy in V., at fol. 222; but it is now destroyed.

Compare the Middle English legend concerning the Chair of St. Peter, ed. Horstmann, as above, p. 49.

Homily XI: The Forty Soldiers.

The usual day assigned to the Forty Martyrs of Sebaste is March 9, but A. Butler gives his account of them under March 10. The chief accounts are those given by St. Basil, Hom. xx., and by St. Gregory of Nyssa, Discourses, vol. ii. The supposed date of their martyrdom is A.D. 320.

There seems to be no other copy of this Homily.

Homily XII: Ash Wednesday.

The metrical part of this Homily is very poor; see note 1, p. 260. *Caput Ieiunii*, or Head of the Fast, is a name for the first day of Lent.

Other copies exist in D., E., and W. The various readings are given.

Note to l. 7. Ælfric is here speaking of the Divine Office, not of Mass.

[1] At p. 194 (l. 1 of the Homily) read GEOſGED.

Homily XIII: Prayer of Moses.

The Prayer of Moses is that against the Amalekites; Exod. xvii. 11.

There are at least five other copies of this Homily. I give collations from D., F., and V. There are also copies in MS. Junius 22, fol. 60; and MS. Cotton, Faustina A. 9, fol. 84, back.

The copy in MS. Junius 22 agrees very closely with the text. On p. 306 I observed the following variations, which may serve as specimens, viz.: 311. gecyrrað. 313. fægre. 315. heorte. 316. gelenegað. 318. truwan. 322. mann.

The copy in Faustina A. 9 agrees with the printed text very closely. I collated the latter portion, l. 91 to the end, and observed that the scribe has added several accents, some of them in strange places, as, e. g. over the *o* in weorcum (l. 116). Besides these, the following are variations of spelling:—

94. lengtene. 95. seoke. 96. etenne. 100. micelan. 101. fyr; *ins.* fram *before* godes; mildsunge. 103. gedefenlicnysse. 110. mancyn. 112. onscunie. 114. biggengum. 116. wísa. 117. ealda; eawfæstnysse. 119. ælmysdǽdum. 126. buton steore. 128. habbe. 130. þearfe. 132. sot. 133. gehádedan men. 135. men. 139. heafod-men. 140. gimað. 141. gímað. 144. wyrcð; forsewenyssa. 145. sceolon. 146. híra. 148. wuniende. 149. -lífa. 150. -men. 152. *om.* hit; *ins.* þa *bef.* munuc-lif. 154. hungor. 155. bysmore. 156. swylcum (*for* þysum). 158. symle. 161. buton. 162. afyrsie. 166. ǽren si. 178. sceolon. 179. men. 183. englum. 186. forligere. 190. wrǽcan. 191. frácodoston. 193. Abraham. 196. wuniende. 198. árie. 203. getíðode. 204. þa god. 211. merien. 216. mycelum. 218. ðingiom. 220. men. 228. of-hrórene. 229. hyra. 231. fandodan; gegremedon. 234. gremie. 236. unðwære; *om.* and þwyre. 239. and god lufað. 241. he agylte. 244. hungor; gewin. 250. *om.* sende; engel him tó ásende. 251. engel. 253. engel; cyning. 257. engel. 259. unriht. 267. engel; men. 270. ðing. 275. niniueiscan; ferdon. 278. sceolde. 279. cyning. 285. hyra. 286. céorian. 293. *om.* and. 295. men. 302. *om.* þæt is on englisc. 303. fác (*sic*). 304. sceolon; *om.* hi. 307. sceolon. 308. hyra. 311. hyra. 315. hy. 316. gelenegað. 318. trúwan. 319. to swyðe; snotornysse. 321. gewisað. 326. drihtenes.

Note to p. 302, l. 280. *The reading of* F. *restores the true text.* This long line should really be two lines, thus:

to ðam ælmihtigan gode . and hi calle fæston
ðry dagas on an . and drihten him gemiltsode.

Homily XIV: St. George.

St. George of Cappadocia is said to have been martyred about A.D. 303.

In l. 1, Ælfric refers to the false stories about him. Alban Butler says—"Certain ancient heretics forged false acts of St. George, which the learned pope Gelasius condemned in his famous Roman council in 494. Calvin and the Centuriators call him an imaginary saint; but their slander is confuted by most authentic titles and monuments."

The only other extant copy is that in MS. U., the readings of which are given. Wanley tells us that there were also copies in O. and V., but I cannot find traces of them, and they have (I think) perished.

The title of publication 88 (vol. 28) of the Percy Society is: "An Anglo-Saxon Passion of St. George, from a MS. in the Cambridge University Library. Edited by the Rev. C. Hardwick, 1850." That is to say, Mr. Hardwick has printed MS. U. at length, giving various readings from MS. Julius E. 7. The result is much the same, but MS. Julius E. 7 has somewhat the better text.

I have collated Mr. Hardwick's copy with my own work, and here note some errors in his text. In l. 5, he has *in* for *on*; in l. 6, *ealdormann* for *ealdorman*; in l. 9, *teónan* for *teonan*; in l. 24, *secgan* for *segan* (as in U.); in l. 49, *ældewne* for *ældæwne*; in l. 88, *twa* for *swa*; in l. 127, *ys* for *us*, which gives no sense; with other small variations.

In l. 42, he translates *on hencgene ahæbban* by "in prison to hold;" and in l. 105, he translates *hwer* by "ewer," though *ewer* is not a good word to select, as it seems to insinuate that *hwer* and *ewer*[1] are the same word.

In MS. C. C. C. 196 (formerly D. 5) there is a notice of "*Sancte* georius tyd þæs æþelan martyres" opposite the date April 23; see Wanley, p. 107, col. 1, l. 3; and there is a prayer invoking the intercession "beati Georgii martyris," in the Durham Ritual, ed. Stevenson, p. 52. Mr. Hardwick draws attention to these references in his Notes, where some further illustrations will be found. He gives in full the account of St. George in MS. C. C. C. 196.

Homily XV: St. Mark.

St. Mark was martyred at Alexandria, Apr. 25, A.D. 68.

There are three other copies, viz. in C., U., and V. I give the variations in the foot-notes.

In all four copies the Homily is supplemented by a second, entitled "Item alia" in A., C., and U.; but in V. the title is "De quatuor Evangelistarum" (*sic*), and the subject is the Four Evangelists. See p. 326.

Compare this homily with the Northumbrian legend of St. Mark by Barbour, printed in Barbour's Legendensammlung, ed. Horstmann, 1881, p. 116; also p. 114.

Homily XVI: Memory of Saints.

To be read on any occasion, as the rubric says. There are two other copies in D. and U.; and the various readings are given.

Homily XVII: On Augubies.

In all the copies this Homily is accompanied by a second part, beginning at l. 67 on p. 368.

There are six other copies of this Homily, but it seemed to me sufficient to collate two of them, viz. those in D. and E. The other four copies are as follows:—

MS. Junius 23, fol. 30, back; MS. Junius 24, p. 347; C. C. C. S. 6 (now 178), p. 88; C. C. C. S. 14 (now 419), p. 281.

Wanley (p. 42) notes that the copy in MS. Jun. 24 is much longer and fuller than the rest, and ends with the following lines:—

Ðæt se deada arise þurh hyre dry-cræft.
deofol gild . and dry-cræft . wicc-cræft and wiglunga.

[1] *Ewer* is of French origin, and answers to a Lat. *aquarium*.

synd swyðe andsæte urum hælende criste.
and ða ðe þa cræftas begað . syndan godes wiðersacan.
and hy soðlice belimpað to þam swicolan deofle.
mid hym æfre to wunigenne . on þam ecum witum . a buton ende.

Homily XVII: Book of Kings.

This is a mere epitome of passages from the Book of Kings; the extracts relate to Saul, David, Ahab, Jehu, Hezekiah, Manasses, and Josiah.

There is but one other (later) copy, in J. All the variations of importance are given in the foot-notes.

Homily XIX: St. Alban.

The Passion of St. Alban is related by Beda, Eccl. Hist., lib. i. c. 7, 8. Ælfric's account follows Beda's tolerably closely, but his mention of Hengist and Horsa (l. 148) is interesting, as this remark is not in the Latin. For further information, see the Preface to Vie de Seint Auban, a Norman-French version, edited by Dr. Atkinson in 1876.

In the Laud MS. of the A. S. Chronicle, the entry "Her þrowade *sanctus* Albanus *martyr*" occurs under the date 286.

The story really ends at l. 154, on p. 424; but it is supplemented by another Homily on a totally unconnected subject, viz. the story of Absalom and Ahitophel.

Of the story of St. Alban there is another copy in U., the variations of which are given. Wanley (p. 208) tells us that there was once another copy in V., fol. 226, back; but it has wholly perished.

Of Absalom and Ahitophel there are three other copies extant, viz. in D., J., and U.; the variations of these are given. Wanley tells us that there was once another copy in V., fol. 228, back; this has perished like the former. In MSS. A., U., and V., the stories of St. Alban and of Absalom are found in immediate connection, as here printed. But it is remarkable that the story of Absalom occurs *alone* in MSS. D. and J. Wanley says that the title of this story in V., was "De iniustis," with which compare l. 233, p. 430.

Homily XX: St. Æthelthryth.

The correct spelling is Æþelþrýð, i. e. "noble strength;" see my Notes on Etymology, read before the Philological Society, Nov. 7, 1884; s. v. *Tawdry*. The story is in Beda, Eccl. Hist., lib. iv. c. 19, as noted at p. 433. There is a still fuller account, says Butler, in the History of Ely, by Thomas, a monk of Ely. The saint died at Ely, June 23, 679.

Other copies are in U. and O. (fol. 45 as now bound, formerly fol. 193), the latter being much burnt; the various readings in these are given. Wanley (p. 208) says there was once a fourth copy in V., fol. 230; but it has now perished.

Compare the Middle English legend of St. Etheldreda, in Altenglische Legenden, ed. Horstmann, Neue Folge, 1881, p. 282.

Homily XXI: St. Swithhun.

The name is almost invariably mis-spelt with one *h*; and even the A. S. version has *swyðun* in l. 4 and elsewhere. But it is certainly a compound

of *swiδ* (*swith*), i. e. strong, and *-hun*, as in Hun-berht, Hun-ferth, &c. The correct spelling *Swiδhun* occurs in the foot-notes to ll. 23, 29, 36, 56, 76, 82, 98, &c. In the note to l. 29, the *u* is accented.

For further information, the reader is referred to the learned and interesting book by Professor Earle, entitled "Gloucester Fragments: Saint Swiδhun and St. Maria Ægyptiaca;" London, Longmans, 1861. This work contains fac-similes of certain leaves of an A. S. MS., and numerous illustrative pieces, including two Latin biographies of St. Swithhun, a Middle-English life, in rime, from MS. Laud 463, fol. 63, the prose life in Caxton's Golden Legende, A. D. 1483, &c. The letter of Lantfrid on the miracles of St. Swithhun is in MS. Royal, 15 C. vii; Prof. Earle gives a sketch of it, with some extracts, at p. 60 of his book. A later copy of the same is in MS. Nero E 1 (foot-note on p. 66 of Prof. Earle's work). Another Latin life is printed at p. 67, from MS. Arundel, No 169, in the British Museum.

The A. S. text, printed by Prof. Earle, is taken from three leaves which were found inside the covering of a book in the Gloucester Cathedral Library. Fac-similes of these leaves were produced by photozincography in Prof. Earle's book, and I have thus been enabled to give all the various readings of the (imperfect) text found in these Gloucester Fragments. On a late casual and hurried visit to the Cathedral Library, on which occasion I was most kindly assisted by the present librarian, the leaves themselves could not at the instant be found, but we at once came across a book bound in boards, on the inside of which the reversed impression of part of the A. S. text was distinctly visible. I could even read the word *byrgene*, which occurs in ll. 16 and 20 of the first page of the fac-simile, or in ll. 38 and 43 of my printed text. I learn, however, that the leaves are quite safe and accessible, and are now accompanied by a printed notice, stating that they were found in the Registers of Abbots Braunch and Newton.

It was unfortunate that Prof. Earle, in collecting all the available materials for his work, should have overlooked at the time the *perfect* copy of the present Homily as found in MS. Jul. E. 7. When found, it was too late to be of service, and is now printed here for the first time.

Wanley (p. 192) tells us that there was a copy of this Homily in O., fol. 181, back. I have not given the various readings, as I could not at first find the mutilated remains of it in the MS. as now re-bound. I have since noted that there is a burnt fragment at (the present) fol. 37.

Prof. Earle gives a translation of a part of the Homily. I have compared it with Miss Gunning's, printed in this volume; they agree in all that is essential.

By referring to p. 470, it will be seen that the Homily on St. Swithhun is supplemented by a totally different, but brief story about St. Macarius. There were two saints of this name living at the same time, viz. St. Macarius of Alexandria, commemorated on Jan. 2, and St. Macarius the Elder, commemorated on Jan. 16. Both lived for many years in the Egyptian desert. I know of no other extant copy of this story in Anglo-Saxon.

Homily XXII: St. Apollinaris.

St. Apollinaris was the first bishop of Ravenna, and was said to be a disciple of St. Peter.

The only other copy, in V., is very much burnt. I give a few various readings, where legible.

Homily XXIII: The Seven Sleepers.

See a discussion of this story in Baring-Gould's "Curious Myths of the Middle Ages."

Wanley (p. 191) notes another copy in O., at fol. 95, back, in which the fifth word in l. 1 was correctly written *eadigra*. Burnt fragments of this copy still exist, but the leaves have been transposed in re-binding. The present fragments will be found at folios 21, 19, 20, 22, and 18 (this is the correct order). The first fragment begins at l. 470, on p. 516. The variations of O. are occasionally important, as it supplies a few missing words.

Wanley remarks that the copy in O. was much fuller, at the end, than that here printed, which, in fact, ends suddenly at l. 836. Wanley gives the concluding words of the Homily, as in O., which prove his point. They are as follows:—"ðæt þonne heo cume . we þurh þisra and þurh eallra halgena geearnunga faran motan . into heofona rices myrhþe . and þær habban lif and blisse . mid þan þe leofað and ricsað . a buta ende. Amen."

Curiously enough, there is a brief Homily on the Seven Sleepers in the collection of Ælfric's Homilies printed by Thorpe, vol. ii. p. 424. Brief as it is, it is a little fuller at the end, and enables us to complete the Homily in Ælfric's own words. After l. 836, the story continues thus:—

Æfter ðison feollon hí eft ætforan þam casere . swa swa god bebead . and heora gast ageafon. Þa wolde se casere wyrcan him eallum gyldene scrýn . ac hí æteowodon him on ðære ylcan nyhte and sædon . of eorðan we arison . læt us on eorðan gerestan . oðþæt god ús eft ærære. Se casere ða and his bisceopas ærærdon mære cyrcan ofer heora lichaman . to lofe ðam ælmihtigan gode . seðe leofað and rixað á on ecnysse. Amen.

Thorpe's translation is as follows:—

"After this they all again fell before the emperor, as God had commanded, and gave up their ghosts. Then would the emperor make for them all golden shrines, but they appeared to him on the same night, and said, 'From earth we arose, let us rest in the earth, until God again raise us.' Then the emperor and his bishops raised a great church over their bodies, to the praise of Almighty God, who liveth and reigneth ever to eternity. Amen."

The legend of the Seven Sleepers is told by Barbour. See Barbour's Legendensammlung, ed. C. Horstmann, 1881, vol. i. p. 203. Dr. Horstmann quotes copiously from the Latin text in the Legenda Aurea.

Note to p. 500, l. 203. The Legenda Aurea says the cave was in *Mount Celion*. I can only find mention of two hills at Ephesus, named Prion and Coressus. Whether the writer of the Latin legend knew of a Mount Celion at Ephesus, or whether he was thinking of the Celian hill at Rome, I cannot say.

It is curious that the writer never thought of the *philological* difficulty involved in the story; for he assumes that Malchus was readily understood, i. e. that the language of the Ephesians suffered *no change* during nearly four centuries.

END OF VOLUME I.

ERRATA.

P. 26, l. 34. *For* 6f *read* of.
P. 163, foot-note. *Read* See lines 264, 348, 353.
P. 194, Hom. VIII, l. 1. *For* GEÍCGED *read* GECÍGED.
P. 218, foot-notes. *For* [4]U. menn. *read* [5]U. menn.
P. 232, last foot-note. *For* [3]B. *read* [13]B.
P. 243, foot-note. For *gaderod* read *gæderod.*
P. 246, foot-note 2. For *looks like* ei, read *looks like* ie.
P. 250, l. 206. *For* martyru *read* martyrum.
P. 269, note to l. 111. *Insert a stop after* E.
P. 282, Hom. XIII, l. 5. *For* feohtend *read* feohtende.
P. 294, l. 157. *For* beho'da *read* bebo'da.
P. 345, foot-note to l. 114. *Read* U. ge-eaðmette.
P. 368, title to l. 67. The last letter (S) is reversed.
P. 381, foot-note to l. 247. For *thrice* read *twice;* and for *twice* read *thrice.*

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on 02 January, 2016